DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF JALPAIGURI, 1891.

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DISTRICT CENSUS REPORT

No. 387J., dated Jalpaiguri, the 18th March 1892.

From—Lieut.-Col. H. Boileau, Deputy Commissioner, Jalpaiguri,

To—The Secretary to the Government of Bengal, Financial Department.

I have the honour to submit herewith the census report called for by Government circular No. 6T.F., dated 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF JALPAIGURI, 1891.

Head I.—Early History, &c.

The district of Jalpaiguri is bounded on the—

North—By Darjeeling and Bhutan.
East—By Goalpara.
South—By Dinajpur, Rangpur and Kuch Bihar.
West—By Darjeeling, Purnea and Dinajpur.

It is situated between 26° 0′ 35″ and 26° 59′ 30″ north latitude, and between 88° 22′ 40″ and 89° 55″ 20″ east longitude, and comprises an area of 2,962.31 square miles.

The district of Jalpaiguri is one of comparative recent creation. Prior to the Bhutan war of 1864, it was a subdivision of the Rangpur district, with its head-quarters at Jalpaiguri and for a time at Titalya. The subdivision consisted of the following *thanas*:—Fakirganj (now Jalpaiguri), Boda, Pathgram, Sanyasikata (now Rajganj). At the close of the Bhutan war in 1864, the whole tract of country, now known as the Western Duars, which extends along the foot of the Himalayas was ceded to the British Government by the Bhutiahs in consideration of the payment of an annual subsidy of Rs. 50,000. The area of country thus acquired was about 1,880 square miles, and head-quarters were established at Maynaguri, but in course of time it was found unnecessary to keep up Maynaguri as head-quarters, being in such close proximity to the subdivisional head-quarters of Jalpaiguri. Accordingly in 1869 the two were amalgamated and formed into a separate district, called the Jalpaiguri district the portion which is composed of *thanas* Jalpaiguri, Boda, Pathgram and Rajganj, and a portion of Maynaguri, being regulation, and the other part, viz., the Duars, non-regulation the former administered by the general revenue laws, and the latter under a special revenue law of its own, viz., Act XVI of 1869.

2. The new district of Jalpaiguri, together with Darjeeling and Cooch Behar, formed a Commissioner's Division, with its head-quarters at Jalpaiguri, and was known as the Cooch Behar Division.

3. In 1875 the Rajshahi and Cooch Behar Divisions were amalgamated, the districts of Malda and Murshidabad being taken away from the former, and the head-quarters of the new division located at Jalpaiguri and called the Rajshahi and Cooch Behar Division, consisting of Darjeeling, Jalpaiguri, Cooch Behar, Rangpur, Dinajpur, Bogra and Pabna.

4. In March 1878 all the Courts and official buildings at Jalpaiguri were destroyed by fire, and the Commissioner's head-quarters were then temporarily removed to Darjeeling, but subsequently transferred to Rajshahi. It was, however, in 1889 again transferred to Jalpaiguri, where it now remains.

5. Cooch Behar no longer forms a portion of the Division, as on the Maharaja attaining his majority, the Cooch Behar State was removed from the Division. This occurred in 1883, and the division has since been known as the Rajshahi Division.

6. All the lands in the regulation portion of the district were settled permanently under Regulation I of 1793. The revenue roll of the district contains 82 permanently-settled estates, yielding a revenue of Rs. 1,36,751. Most of the *zamindars* holding under the permanent system are not residents of the district. The two largest estates are owned by the Maharaja of Cooch Behar and the Raikat of Baikunthpur; the latter resides in Jalpaiguri. The general aspect of the regulation portion of the district is not different to that of the adjoining district of Rangpur. It is an extensive plain yielding copious crops of rice, jute, tobacco, sugarcane, mustard, &c., and dotted with homesteads of *jotdars* These homesteads being, as a rule, situated in the centre of the *jot*, they are not grouped together so as to form a regular village, as in other districts, but are at some distances from each other. The *jotdars'* houses are surrounded by those of their relatives and under-tenants. There is no uncultivated or waste land in the regulation portion of the district except the tract known as the Baikunthpur sâl forest, about 12 miles distant from the town of Jalpaiguri, comprising an area of about 60 square miles.

7. As regards the non-regulation portion, viz., the Duars, the lands are settled under two sets of special rules, viz, (1) rules for the grant of ordinary lease of arable lands, and (2) rules for the grant of tea leases. There are at present 3,887 holdings of *jots* under the arable, and 176 grants under the tea lease rules. The general aspect of the southern portion of the Duars is very similar to that of the regulation portion; but that of the northern is high and undulating; the cultivated spots being dotted here and there with homesteads and small hamlets, while nearest the hill are dense and extensive forests and a large number of tea gardens. The population of the northern portion of the Duars gradually become thinner as it approaches the foot of the hill till it disappears altogether, except where there are tea gardens. The country when first acquired was almost inaccessible owing to the thick jungle and the presence of dangerous wild animals; but since the establishment of tea gardens, the country has been opened out considerably, and in places formerly covered with almost impassable jungle are now seen roads and markets and other evidences of industry and civilization. Among the aboriginal tribes in the Duars are the Mechs and Garos, a simple and nomadic people never remaining for long on one spot, but moving every two or three years from place to place, and living chiefly by agriculture in its simplest and most premitive form. An attempt is now being made to settle them, giving them *jots* under the arable waste land lease rules. At present they mostly cultivate under the capitation system.

8. In addition to the Mechs and Garos, there is a tribe totally distinct from either called Totos, (included in census among animistics), who at present inhabit and cultivate a small portion of land near Joigdon called Totopara at the foot of the hills in the north-east of the Duars. These people are somewhat like the Bhutias in appearance and dress, but speak a dialect of their own, and in physique are far superior to the ordinary Bhutiah. They appear to have been in this district for some two or three generations, but are apparently dying out; their numbers already are comparatively small. Judging from their general appearance, physique and apparent intelligence, they must at one time have held an important position amongst the aborigines of the country. The main population of the district is composed of Rajbansis and Muhammadans (Nassyas). There are also a few Brahmans, Kayasths, and Hindus of other castes who must originally have emigrated into this district in search of land, which at one time was easily obtainable at low rates.

9. In 1872 the area of the district was 2,906 square miles. The present area is 2,962. The increase was caused by a portion of the Darjeeling district being added to this district and to the purchase of some land from the Bhutan Government and known as Jaintia hills. These changes took place in the years 1881 and 1889 respectively.

HEAD II.—MOVEMENT OF THE POPULATION.

10. The following table shows the population of each of the *thanas* and of the district in general as obtained from the census of 1872 and 1891, together with the increase and decrease:—

NAMES OF THANAS.	POPULATION IN—		Increase of population since 1872.	Decrease of population since 1872.	REMARKS.
	1872.	1891.			
1	2	3	4	5	6
Jalpaiguri (Fakirganj*)	54,466	82,908	28,442	.....	
Rajganj (Sanyasikata or Siliguri)	64,562	54,078	10,439	.....	
Titalya Independent outpost ..		20,923		.. ...	
Boda	141,507	166,378	24,871	...	
Pathgram	58,019	60,101	2,082	.....	
Maynaguri	9,431	99,122	173,556	.....	
Dam-Dim (Kyranti*)		83,865		.....	
Salbari	90,660	72,337	23,297	.....	
Al pore		41,640		.....	
Total District Population ...	418,365	681,352	262,687	.....	

* Note—These were the old names by which the thanas were formerly known.

From the above it will be seen that the net increase in the district population since 1872 is 262,687. This increase is due almost entirely to the introduction of the tea industry and opening of the railway. There were no tea gardens in the district before 1872. The cultivation of tea commenced from the year 1874. During the period intervening between 1874 and 1891 the number of tea gardens opened out in the district is 176, and as each of these gardens employ several hundreds of coolies the increase in population since their introduction needs no further explanation. Most of these coolies are either natives of Chota Nagpur or of Nepal. The facilities of communications afforded by the railway, too, have induced many people to flock into the district for trade, while the railway itself, with its host of officials, coolies, and workmen employed, also contributed to a great extent to swell the population. Owing to the increase of the tea industry and trade generally, a large number of roads have been opened all over the district, giving more or less permanent employment to many up-country coolies. There has been also an influx of people from the neighbouring Cooch Behar state in search of lands, who have gradually settled down in the district.

11. It will be observed that population has increased in all the *thanas* of the district, but the largest increase is noticeable in *thanas* Jalpaiguri, Boda, Maynaguri, Dam-Dim, Salbari, and Alipore. The increase in the first two *thanas*, viz, Jalpaiguri and Boda, may be attributed, in the case of Jalpaiguri alone to the opening of a tea garden in the vicinity of the town and to the location of several offices at Head-quarters; and in the case of both (Jalpaiguri and Boda) to the railway and the stimulus it has given to trade, as well as to the labour employed on roads. The cause of increase in the other four *thanas*, viz, Maynaguri, Dam Dim, Salbari, and Alipore, which constitute the Western Duars, is not far to seek, all the tea gardens being situated within the jurisdiction of these *thanas*. In addition to the coolies employed on them, several trade centres have also been opened for their supply. A number of persons from the Cooch Behar State has also settled in these *thanas* for purposes of agriculture. The increase in Rajganj may be ascribed also to the railway and consequent growth of trade. The increase in Pathgram is not significant. It is due mainly to settlers from Kuch Bihar and to the establishment of several markets.

12. No new town has sprung up in the district since 1872. The town of Jalpaiguri has, of course, grown in importance, as already mentioned, owing to the railway, the growth of trade, and the location of several offices, &c., &c. Great distinction exists between the urban and the rural population as regards their means of livelihood, mode of life, and manners, customs and habits. The people of the town and many of those living in its immediate vicinity have made some advance towards civilization. They earn their living by service, trade, manual labour, or some profession. Some of them also own land, which they either cultivate or let. Compared with the rural people they live and dress well, and are gradually becoming accustomed to all the comforts of life and are acquiring habits of luxury. Many among the well-to-do classes can read and write and these classes generally show a tendency towards educating their children. As regards the rural population, they are agricultural people in every sense of the term and live in simple and poor style, except some of the richer *jotdars*, who have, to some extent, imitated the mode of life led by the town people.

13. The people do not show any inclination to emigrate in search of land and employment, but generally prefer to remain close to their homes. They are content with what living they can make in their own district. In some instances they are seen to change their abodes from one place to another for agricultural purposes, but always within the district. An attempt is being made to import Santals into this district, with a view to permanently settling them A number of Santals about 600, has already been brought over and settled in *taluk* Mahakalguri in the Western Duars. Much waste land is still available in the Duars which it would be an advantage to put under cultivation, but the notoriously unhealthy climate and the outlay of capital that would in the first instance be required to clear the lands, possibly deter people from other districts from coming into the Duars for the sake of agriculture. In a few instances individuals belonging to other districts, own lands in this, but except in three or four cases they have not permanently settled here. Those that come in pursuit of their calling, profession or trade, are not permanent settlers.

14 There are no mining centres in the district. Limestone, however, is found in the Buxa and Bhutan hills in considerable quantities, but the supply of the district is not drawn from there except in rare cases, as the cost of manufacture and transit would be enormous. Copper was discovered to exist near Buxa, but it has not been worked. Building stone of good quality is procurable in the Buxa hills, but it is only used locally.

15. The following classes of people belonging to other districts are found in this, viz:—

1. Service-holders under Government and private individuals.
2. Traders, merchants and bankers.
3. Professionals.
4. Artisans.
5. *Jotdars* and landholders.
6. Planters.
7. Labourers.

16. The table below shows the birthplaces of the people belonging to the above classes, together with the number of persons belonging to each place. The table contains only the male population. Females have been excluded.

Name of birthplace.	Number of male persons belonging to each place.	REMARKS.
1	2	3
Darjeeling	1,347	
Dinajpur	2,127	
Rangpur	7,361	
Cooch Behar	20,085	
Goalpara	314	
Manbhum	75	
Puri	33	

Name of birthplace.	Number of male persons belonging to each place.	REMARKS.
1	2	3
Sonthal Parganas	2,832	
Midnapore	5	
Gaya	58	
Bankura	59	
Chittagong	4	
Burdwan	153	
Rajshahi	78	
Nadia	317	
Shahabad	401	
Sáran	3,430	
Calcutta	93	
Darbhanga	920	
Muzaffarpur	2,506	
Bhagalpur	1,145	
Birbhum	22	
Cuttack	171	
Jessore	224	
Purnea	2,537	
Pabna	519	
Monghyr	413	
Lohardaga	8,693	
Faridpur	258	
Backergunge	56	
Dacca	490	
Bogra	37	
Patna	533	
Murshidabad	74	
24-Parganas	102	
Hooghly	93	
Mymensingh	48	
Champaran	586	
Khulna	131	
Tippera	22	
Malda	18	
India (unspecified)	49	
Chota Nagpur Tributary States .	9,417	
French Chandernagore ...	1	
Sikkim	28	
North-Western Provinces ...	2,363	
Oudh	546	
Panjab	1,205	
Madras	244	
Bombay	2	
Berar	58	
Assam	323	
Rajputana	501	
Nepal	13,449	
Bhutan	911	
China	150	
Afghanistan	190	
England	44	
Scotland	51	
Ireland	11	
English Channel	1	

The people shown above have not settled in this district permanently except some from Cooch Behar. Among these sojourners and temporary immigrants it will be seen that the most numerous are natives of Chota-Nagpur, Nepal and Cooch Behar. Chota Nagpuris and Nepalis are found in large numbers in *thanas* Maynaguri, Dum-Dum and Salbari. They belong chiefly to the following castes, viz., Oraon, Dhangor, Jimder, Gharti, Mura, Mangor, Munda, Newar and Bhuimali, and work as coolies in tea gardens. The largest number of Chota

Nagpuris, is however, met with in Jalpaiguri, Dam-Dim, Rajganj including Titalya, and Alipore, and they work as coolies in tea gardens and on roads. They may be found in other *thanas* also working as coolies. The majority of the Nepalis are seen in *thanas* Maynaguri, Dam-Dim, Salbari and Alipore, where they work as coolies in tea gardens. They belong to the castes of Kami, Jimder, Thapa, Chhatri, Newar, Brahman and Lama. All the above people are of the poorest classes. The Biharis found in this district also belong, as a rule, to the poorest classes and come to work chiefly as coolies on roads and as household servants A few well-to-do Biharis may be found here also among the traders.

The number of temporary immigrants from Bihar is not large.

17. The census papers disclose that there was a large number of persons in this district from Kuch Bihar. This influx is due to two causes, viz.:—

(1) A fair was being held at the time of the census at Falacatta, which is not far from Cooch Behar, and many persons from that State attended it; and (2) as already stated the rate of rent is said to be high in Kuch Bihar, and consequently a number of persons have migrated into these territories and settled permanently in the Duars. The largest number of Cooch Beharis who have thus settled in this district, may be found in *thanas* Salbari, Alipore, Dam-Dim, Maynaguri and Pathgram. They are Rajbanjsis and Muhammadans and their occupation is chiefly agriculture.

18. Before concluding the report under this head it would be as well to point out that although the far larger portion of the increased population is due to the growth of the tea industry, yet the increase cannot be strictly considered a permanent one, as the coolies who are now employed on those gardens do not as a rule settle permanently. Many leave after the season is over, but either return again or are succeeded by others. It is very possible, therefore, that if the census had been taken at some other time of the year, the figures as far as tea gardens are concerned would have been very different. The tea garden population as shown by the census should not, therefore, be taken as a permanent, but rather as a floating population.

Head III.—Varying Density of the Population.

19. The subjoined table will illustrate the density of population during the years 1872 and 1891, together with the changes that have taken place since the first census:—

Names of thanas.	Population per square miles.		Increase or decrease per square miles.		Remarks.
	1872.	1891.	Increase.	Decrease.	
1	2	3	4	5	6
Jalpaiguri (Fakirganj and part of Maynaguri).	376	451	75	...	
* Maynaguri	48	151	103	...	
* Dam-Dim (Kyranti) ...					
* Salbari					
* Alipore					
Rajganj (Siliguri)	274	342	68	...	
Boda					
Pathgram	558	578	20	...	
Total ...	144	230	86	...	

* Note.—In 1872 these four *thanas* formed the Western Duars.

It will be seen from the above that the population of the district as ascertained by the present census is 230 per square mile against 144 in 1872, giving an increase of 86 souls per square mile over the population returned in the first census. This increase is most marked in the four *thanas* of the Duars, viz., Maynaguri, Dam-Dim (Kyranti), Salbari and Alipore. Next in order come Jalpaiguri, Rajganj and Boda (taken together) and Pathgram—the four *thanas* of the regulation portion of the district. It is not possible to treat each of the four *thanas* of the Duars separately, because in the census statements of 1872 the whole tract now covered by these *thanas* is mentioned simply as "Western Duars," and the figures are given for the whole of that tract and not separately for the areas of each of the present *thanas*. The cause of increase in the four *thanas* of the Duars is attributable almost wholly to the tea industry and the opening of trade centres consequent upon it, and in a lesser degree to the migration of people for purposes of agriculture. The increase in *thana* Jalpaiguri is due to the railway and consequent growth of trade, the location of offices and to the influx of coolies for work on roads. Rajganj and Boda cannot be treated separately,

as the area which in 1872 belonged to Boda, has since been transferred to Rajganj, and the population of that particular area in 1872 cannot be ascertained.

The census statement shows the population of the whole *thana* and not of each village. The census papers from which the population of each village could have been ascertained, were destroyed by the fire of 1878. The increase in these two *thanas* may also be ascribed to the railway and trade, while that in Pathgram is attributable to the development of trade only.

With regard to order of density in 1872, the *thanas* may be arranged as below :—

1st—Pathgram. 2nd—Jalpaiguri.

3rd— { Rajganj. / Boda.

Western Duars—

4th— { Maynaguri. / Dam Dim. / Salbari. / Alipore.

20. The same order is retained in 1891 too. Pathgram shows the thickest population. This is one of the oldest *thanas* and though the area is the smallest, the soil is very fertile. It contains, too, many old families. There is no waste land or jungle tract in it. Next in order comes Jalpaiguri. The area of this *thana* is smaller than that of any of the others except Pathgram. It, too, is an old and important *thana*. It contains the civil station, and the climate all over, is comparatively healthy ; the soil also is productive. The density of population here may, therefore, be attributed to these causes.

In Boda and Rajganj the area is large with patches of jungle land. It contains extensive fields under agriculture, but the *bustis* are scattered and at great distances from each other. As to the Duars, this is a large tract of country covered with extensive forests and jungles, and much of the land still remains to be opened out for cultivation, which accounts for the population being so thin.

Head IV.—Religion.

21. In the four *thanas* (viz., Jalpaiguri, Rajganj, Boda and Pathgram) of the regulation portion of the district no appreciable change appears to have taken place since 1872 in the distribution of people according to religion, that is to say, no one *thana* has acquired a predominance over, or fallen below, another *thana*, in respect of any particular religion. Each *thana* retains the same order as in 1872. There has, however, been a proportionate increase everywhere, that is to say, the number of persons of each religious denomination is the largest now, where it was largest in 1872. As regards the *thanas* of the Duars no figures are forthcoming for 1872 relating to the distribution of people according to religion. It cannot, therefore, be ascertained if there has been any change in the order in which the *thanas* then stood in that respect.

22. The Hindus and Muhammadans form the main population of the district, the former predominating. Next stands Animistics, and then the Buddhists. Followers of other religions, viz., Santhal, Christian, Jain, Chinese, Brahmo, and Nanakpanthi are also found, but they are few in number.

23. The subjoined comparative statement shows in detail the population *thana* by *thana* according to religion in 1872 and 1891—

Thana.	Detail of Population according to religion.																											
	Hindus.				Muhammadans.				Christians.				Buddhists.				Others.	Jains.	Brahmos.	Santhals.	Animistic.	Nanakpanthi.	Chinese.	Total.	Increase between the columns 13 and 25.	Decrease between columns 16 and 25.	Remarks.
	1872.	1891.	Increase.	Decrease.	1872.	1891.	Increase.	Decrease.	1872.	1891.	Increase.	Decrease.	1872.	1891.	Increase.	Decrease.	1872.	1891.									
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Jalpaiguri (Fakirganj and part of Mainaguri)	35,808	48,888	13,080		27,771	33,709	5,938	...	32	64	32	...	8	17	9	...	278	33	17	.	168	12	..	230		46	
Rajganj (Siliguri.* Boda	111,317	130,835	19,518	...	94,440	110,517	16,077	...	4	6	2	...	...	...	...	...	308	13	3	5	..	...	.	21	.	287	
Pathgram	35,250	36,153	903	...	22,769	23,919	1,150	...	...	...	...	...	...	...	...	...	...	29	...	...	...	...	...	29	29	...	
Maynaguri ... Dam-Dim (Kyranti). Alipore ... Salbari ...		253,699	*	*	...	54,330	*	*	...	287	*	*	...	2,493	*	*	...	81	2	1,045	4,936	..	29	6,153	*	*	

* Some area has recently been transferred from Boda to Rajganj. The population of 1872 for the area thus transferred cannot be ascertained from the Census Statements. The original census papers were destroyed by fire in 1878. The two *thanas* have, therefore, been dealt with together.

† The area covered by these four *thanas* is mentioned as "Duars" in the Census Statements of 1872. No figures are forthcoming for this tract for that year. A comparison cannot, therefore, be made between 1872 and 1891, nor the increase and decrease ascertained

In *thana* Jalpaiguri there is an increase among the Hindus, Muhammadans, Christians and Buddhists by 13,080, 5,938, 32, and 9 respectively. As to the remaining religions, viz. Jain, Brahmo, Sonthal, Animistic, Nanakpanthi and Chinese, the figures cannot be compared for each religion separately with those of 1872, because in that year all these religions were not separately dealt with. They were returned as "others." The figures under head "others" in 1872 are 278, while the total population of the religions mentioned above is 230. This gives a decrease of 48. This is insignificant and needs no explanation beyond the mention that it is possible that the followers of some of the religions included in head "others" in 1872 have now been returned as "Hindus," or it may be that there were more Nanakpanthis than at present among the men of the regiment then stationed in the district, but which has since been removed. The increase of the Hindus, Muhammadans, Christians, and Buddhists is not due to any specific cause, but is the result of the general increase of population.

24. Boda and Rajganj *thanas* must be dealt with together for reasons mentioned at foot of the above statement. These *thanas* show an increase of 19,518 Hindus, 16,077 Muhammadans, and 2 Christians. This also is due to the general increase of population. There is a difference of 287 between the figures returned in 1872 under head "others" and those representing the total number of followers of the Jain, Brahmo, Sonthal, Animinstic, Nanakpanthi, and the Chinese religions, as ascertained during the present census. This difference may be attributed to persons coming under the Animistic head, being in all probability returned as Hindus at the census of 1891.

25. In *thana* Pathgram there has been an increase of 903 Hindus, 1,150 Muhammadans, and 29 Jains. As for the increase among the first two classes the same reasons may be accepted as in the case of Jalpaiguri, Rajganj, and Boda. The presence of the Jains is explained by the fact of several Marwari traders having settled at different places in that *thana* since 1872.

26. Regarding the four *thanas* of the Duars viz., Maynaguri, Dam-Dim, Alipore and Salbari no figures are forthcoming for 1872; it is not, therefore, possible to make a comparison. It is a matter of fact, however, that the Hindus have vastly increased as the Chota Nagpuri and Nepali coolies imported after the opening of the tea industry, have all been returned as Hindus, and a number of Rajbansis from Cooch Behar have settled in different parts. As to the Muhammadans the presumption is that their number has also increased with the general increase of population. It is evident that there has also been an increase among the followers of the other religions. The present census returns show 287 Christians. All these belong to tea gardens and must necessarily, therefore, be an increase over the figures of 1872 since there were no tea gardens before 1872. The number of Christians in those days in the Duars was probably *nil*. Besides Europeans there are Christians among the Chota Nagpuri coolies and the Sonthalis employed in the gardens and settled in the Sonthal colony recently formed. It is difficult to state positively whether there has been any increase among the Buddhists—probably not—as all Bhutias follow the Buddhist religion and there were possibly more of these people in the Duars in 1872, when the country had been recently acquired from the Bhutan Government, than now. The whole of the Sonthal population, too, is an increase, as they have only recently been imported into the district from Chota Nagpur and Dumka. It is doubtful if there has been any increase among the Animistics. On the contrary there is probably a decrease, as many of the semi-aboriginal tribes or Animistics have now been returned as "Hindus."

27. No influence whatever has been exerted by pilgrimage or proselytism as regards increase or decrease among the followers of any particular religion. A few Mahummadans sometimes go to Mecca on pilgrimage, but generally return within the year. The Hindus evince no tendency towards making pilgrimages to any of the shrines outside the district. Sometimes they go to different places on the banks of the Ganges for the purpose of bathing in the sacred river, but they invariably return immediately after the festival is over. There are no places within the district sufficiently sacred to attract people from outside, except the temple of Julpesh near Maynaguri, where an annual fair is held. This fair lasts for about a fortnight and is attended daily by 2,000 people, more or less. The visitors come more for the purpose of buying and selling than to visit the shrine. They consist both of residents and non-residents of the district.

28. As to proselytism, the people cling with tenacity to the religion of their fathers, and are averse to any change of religion. The people are conservative. They appear to consider the religion in which they are brought up from childhood to be the best.

29. No new sects have sprung up here, but with the growing importance of the district the followers of different sects, unknown in this place before 1872, have migrated into the district, specially in the Duar tracts. Among these may be mentioned the Sonthalis.

30. The Hindus here predominate all over the district. From the earliest times the district of Rangpur of which the present Jalpaiguri district was a part, had been ruled by the Rajas of several Hindu dynasties, and the country was, necessarily, peopled by Hindus. About the year 1687A.D. the Muhammadans conquered it and established their head-quarters at Rangpur. Owing to the unhealthy climate of the country now covered by the district of Jalpaiguri and also to its remoteness from the head-quarters, the Muhammadan conquerors would not reside in these parts. The lands were accordingly parcelled out among the Hindus, and the Hindu population began to develope. Thus the Hindus predominated from the beginning, and they have ever since maintained their position in the growth of population. To this may be added another cause, viz., that all the Chota Nagpuri and Nepali coolies imported into the district in connection with the tea industry and whose number is

enormous, have been returned as "Hindus." It has tended considerably to swell the Hindu population. There were few or probably no Muhammadans at all during the earliest period of the Muhammadan conquest. There is no doubt that the majority if not all of the *bonâ fide* Muhammadan residents of the district are converts from Hinduism. It is, therefore, not surprising that their number does not equal or exceed that of the Hindus. The Muhammadans, nevertheless, are the largest in number next to the Hindus. To the number of original converts must, with the progress of time, have been added that of Muhammadans from neighbouring districts, who immigrated for agricultural purposes. The adherents of the other religions form the minority when compared with these two sects above mentioned.

Head V.—Infirmities.

31. The chief infirmities with which the people of the Jalpaiguri district are seen afflicted, are :—

1. Insanity.	3. Deafness and dumbness.
2. Leprosy.	4. Blindness.

I will deal with each of these separately.

Insanity.—The census showed 616 insane people in the district, of whom 358 were males, and 258 females. The largest numbers were recorded in the jurisdiction of the Boda *thana*, viz., 180 for both sexes, and the next largest is in Maynaguri, where in the figures are 151. The *thanas* stand in the order below in respect of this infirmity :—

1. Boda	180
1. Mainaguri	151
3. Pathgram	83
4. Salbari	72
5. Alipore	55
6. Dam-Dim	50
7. Rajganj	18
8. Jalpaiguri	7

32. The following table shows the ratio per thousand of population :—

Name of Thana.	Ratio per thousand	Remarks.
1	2	3
Boda	1·08	
Mainaguri	1·52	
Pathgram...	1·38	
Salbari	·99	
Alipore	1·32	
Dam-Dim...	·59	
Rajganj	·23	
Jalpaiguri	·08	
Total ...	·90	

The proportion of insane people over the district population is ·90 per mille. Speaking according to caste, insanity is distributed as below :—

Kochh	271
Shaikh	224
Hindu, unspecified	56
Chamar	12
Sunri	7
Vaishnava	7
Baidya	6
Bhuinmali	5
Tanti	4
Napit	4
Mayara	3
Bania	3
Behara	2
Nama Sudra	2
Kayastha	2
Christian	1
Jolaha	1
Goala	1
Kapali	1
Oraon	1
Sadgop	1
Kalu	1
Kuki	1
Total ...	616

From the above it will be seen that the largest numbers were recorded against Kochh and Shaikh. As to religion, the larger number of insane persons is among the Hindus than among the Muhammadans, or any other religion. The figures are, 389 Hindus, 225 Muhammadans and 2 aborigines. Insanity may be distributed in relation to occupation as per list below :—

Agriculturists	554
Shoemakers	12
Winevendors	7
Beggars	6
Service holders	6
Coolies	8
Weavers	5
Barbers	4
Sweet-meat vendors ...	3
Spice sellers	3
Palki bearers	2
Milkmen	1
Oil vendors	1
Occupation not known	3
	616

The largest number of cases were seen between the ages of 10 and 19. Onanism is known to be a source of insanity and is most likely to be practised between those ages. There are also other causes which are apt to produce insanity, chief among them being abuse of intoxicating drugs, whether taken knowingly or given criminally. The sequels of fever, and grief acting principally on impressionable females, sometimes produce insanity.

33. *Leprosy.*—The census reveals the presence of 681 lepers in the district, of whom 512 are males and 169 females. They are distributed in the several *thanas* as shown below :—

1. Boda	162
2. Jalpaiguri	131
3. Rajganj	92
4. Dam-Dim	75
5. Salbari	57
6. Pathgram	56
7 Maynaguri	55
8. Alipore	53
Total ...	681

The largest number of lepers is found in Boda and Jalpaiguri. The following table will show the ratios of lepers per thousand of population in each *thana*:—

NAME OF THANA.	Ratio per thousand.	REMARKS.
1	2	3
Boda	·97	
Jalpaiguri	1·58	
Rajganj	1·22	
Dam-Dim	·89	
Salbari	·78	
Pathgram	·93	
Maynaguri	·55	
Alipore	1·27	
Total ...	·99	

The ratio over the district population is ·99 per mille. According to castes, the Lepers are distributed thus:—

Koohh	251
Shaikh	216
Hindu, unspecified ...	111
Mech	52
Rajput	10
Chamar	10
Bhuinmali	8
Sunri	5
Vaishnava	4
Tanti	4
Jolaha	2
Suryabansi	2
Bhutia	2
Nama Sudra	1
Kamar	1
Khan	1
Kayastha	1
Total ...	681

of these 408 are Hindus, 219 Muhammadans, 52 Aborginies and two Buddhists.

The lepers are almost all of them beggars, but according to their family occupations they may be classed as under—

Agriculturists	642
Shoemakers	10
Winevendors	5
Coolies	8
Beggars	4
Weavers	6
Blacksmiths	1
Unknown	5
Total ...	681

The popular belief about leprosy is that it is a visitation of Providence for sins committed by individuals or by their forefathers.

34. The symptoms of insanity and leprosy are so well known that there could have been no mistake in recording cases under these heads by even the most ignorant enumerators. It was, therefore, not deemed necessary to give any definitions. Persons suffering from white leprosy were not returned as "lepers"

35. *Deaf and dumb.*—Six hundred and four individuals were returned as suffering from these infirmities, they are distributed as follows among the several *thanas* :—

1. Boda	... ...	230
2. Salbari	... ...	85
3. Maynaguri	... ...	75
4. Rajganj	... ...	68
5. Alipore	... ...	53
6. Dam-Dim	... ...	46
7. Pathgram	... ...	42
8. Jalpaiguri	... ...	5
	Total ...	604

Here again Boda comes first and Jalpaiguri which stood second in respect of leprosy comes last. the place it held in the case of insanity.

36. The table below shows the ratio of this infirmity per thousand of population in each *thana* :—

NAME OF THANA.	Ratio per thousand.	REMARKS.
1	2	3
Boda	1·38	
Salbari	1·17	
Maynaguri	·75	
Rajganj	·90	
Alipore	1·27	
Dam-Dim	·54	
Pathgram	·69	
Jalpaiguri	·06	
Total ...	·88	

The ratio for the whole district is ·88 per mille.

37. This infirmity is distributed according to castes in the manner shown below:—

Koohh	236
Shaikh	230
Hindu, unspecified	54
Mech	37
Bhuinmali	10
Baidya	6
Tanti	4
Vaishnava	4
Garo	4
Kaibartta	3
Kapali	3
Napit	3
Bhutia	3
Kharia	2
Halui	1
Dhoba	1
Hajam	1
Kayastha	1
Bhaskar	1
Total ..	604

Out of the above number 329 are Hindus, 231 Muhammadans, 41 aborigines and 3 Buddhists. According to family occupations they may be classed thus :—

Agriculturists	564
Coolies	12
Service-holders	7
Weavers	4
Beggars	4
Barbers	4
Sweetmeat makers	1
Washermen	1
Unknown	7
Total ...	604

38. *Blindness.*—The persons returned as blind number 381, of whom 194 are males and 183 females. The largest number of blind persons are found in Boda and the smallest in Jalpaiguri. They are distributed in the several *thanas* as per list below :—

1. Boda	107
2. Maynaguri	61
3. Alipore	54
4. Salbari	50
5. Pathgram	49
6. Dam-Dim	42
7. Rajganj	13
8. Jalpaiguri	5
Total ...	381

The following table shows the ratio per thousand of population in each *thana* :—

NAME OF THANA.	Ratio per thousand.	REMARKS.
1	2	3
Boda	·64	
Maynaguri	·61	
Alipore	1·29	
Salbari	·69	
Pathgram	·81	
Dam-Dim	·50	
Rajganj	·17	
Jalpaiguri	·06	
Total ...	·55	

The ratio over the district population is ·55 per thousand.
The following table shows the classification of this infirmity according to castes :—

Kochh	160
Shaikh	105
Mech	18
Kapali	9
Sunri	8
Bhuinmali	5
Mayara	5
Kayastha	3
Napit	3
Tanti	3
Chamar	2
Kaibartta	2
Nuniya	1
Karauga	1
Unspecified	56
Total ...	381

Of the total number of blind persons, 254 are Hindus, 105 Muhammadans, 18 aboriginies and 4 unspecified. They may be classed according to family occupation as below:—

Agriculturists	346
Wine-vendors	8
Coolies	7
Sweetmeat-makers	5
Serviceholders	3
Barbers	3
Weavers	3
Shoemakers	2
Unknown	4
Total ...	381

Head VI.—Education.

39. Education both English and Bengali, specially the former, appears to have been in a most backward state in 1872, so much so that an ordinary fair English copyist could not be had from among the natives, and the result was that all the offices located in the district had entirely to be manned with outsiders. Adverting to the general state of education, the Deputy Commissioner in that year remarked "Education has been very backward in this district, except in the Boda Division. The people do not live in villages or congregation of houses, but as a rule in solitary homesteads scattered at some little distance from each other. As the population is purely agricultural, the boys from early age are found useful, and hence are not sent to schools situated at a distance from their houses. These remarks are specially applicable to the Western Duars. Another cause operating against education is the absence of an upper or wealthy class in the district, the population being about entirely composed of Rajbansis and lower class Muhammadans holding small *jots*. Added to these natural disadvantages, has been the very defective system under which education was till very lately controlled." There were altogether 35 schools in the district in 1872 with 736 pupils. None of these schools taught up to a higher standard. Of this number, four only were English schools teaching up to the standard for the Minor Scholarship Examination.

Two out of these four again were soon after converted into purely vernacular schools, the reason for this change being that as English schools they had proved failures, owing to the want of qualified teachers.

40. The present state of education when compared to that of 1872 shows a decided improvement. There are now 292 schools with 7,468 pupils, against 35 schools with 736 pupils in 1872, as mentioned above. Six of these schools teach English, one of them teaching up to the Entrance standard.

A statement is given below showing the number of schools of different denominations in the year 1890-91, as compared with the year 1871-72, with the number of pupils and the relative increase and decrease.—

Description of schools.	1871-72.		1890-91.		Increase in the—		Decrease in the—	
	Number of schools.	Number of pupils.	Number of schools.	Number of pupils.	Number of schools.	Number of pupils.	Number of schools.	Number of pupils.
1	2	3	4	5	6	7	8	9
Higher English school	...	...	1	287	1	287	...	...
Middle " "	*4	462	5	219	10	512	...	...
" Vernacular	8		17	755				
Upper Primary schools ...	19	213	34	967	227	5,576	...	...
Lower " " ...			212	4,822				
Girls' schools	4	61	3	63	...	2	1	...
Normal schools and schools for special instructions.	...	...	1	24	1	24	...	...
Other schools	...	...	1	13	1	13	...	...
Indigenous schools	...	...	18	318	18	318	...	...
Total ...	35	736	292	7,468	258	6,732	1	...

* Two of these four were during the next year reduced to the status of vernacular schools.

41. The higher English school referred to in the statement is the Jalpaiguri *Zilla* School. This school was in 1872 included in the class of middle schools, and taught up to the Minor Scholarship Examination standard only. It now teaches up to the Entrance standard. Out of the total number of pupils who attended it in 1890-91, 24 per cent. were

Muhammadans, and there were 17 aborigines. It passed three candidates at the Entrance examination of that year. Though, as stated before, a fair English copyist could not be had in the district, this institution is now turning out young men quite fit to be taken in as clerks. In fact, we have several clerks in the offices now who actually belong to the district. As to middle English schools, there are now five in place of the four (but properly speaking the two which were in proper working order) that existed in 1871-72, but the number of pupils who attended them in that year cannot be ascertained, as these four schools were included in the class of the twelve middle schools, and the number of pupils attending these four particular schools is not shown separately, but is included in the number 462 which was the total number of pupils for all those twelve schools But speaking from experience it can safely be stated that the present number of students in the middle English schools far exceeds that of the schools which taught English in 1872. Having regard to these facts, there can be no doubt whatever that English education has made good progress during these 20 years. Several persons among the natives can now be found who possess a tolerable knowledge of English—one particular family a Muhammadan one has specially distinguished itself in respect of advanced English education, several of its members having acquired university degrees. It sent two candidates to England to study for law and medicine, one of them a Barrister-at-law is now a Statutory Civilian, and the other is a medical practitioner.

42. As to Vernacular education, it has made greater progress than English in the whole of the regulation portion of the district. There has been some improvement in the Duars also. Many villages now possess men who can read and write Bengali. The rural people being mostly agriculturists, cannot afford to get their children educated to an advanced stage, as their help in the field work is urgently needed by the parents.

43. The statement will show that there has been a marked increase in number as regards middle Vernacular Schools, Upper Primary schools, and Lower Primary schools. The schools now separately classed as Middle English schools, Middle Vernacular schools were called simply middle schools in 1872 and those now designated as "Upper Primary schools and Lower Primary schools" were known in that year as simply "Primary schools." There are now 17 Middle Vernacular schools with 755 pupils against 8 middle (Vernacular) schools that existed in 1872. The numbers of pupils in those 8 schools cannot be ascertained for reasons stated in paragraph 41, but it was undoubtedly much less than what it is at present. The number of schools belonging to this class has increased by 9, and there must be a corresponding increase in respect of pupils also. In 1890-91 there were 34 "Upper Primary schools" and 212 "Lower Primary schools" with 967 and 4,822 pupils respectively, against 19 "Primary schools" with 213 pupils of 1872. Thus the total of these two classes of schools show an increase of 227 in the number of schools and 5,576 in the number of pupils over the number of schools and pupils in 1872. This is admittedly a marked increase, and testifies to the fact that the increased facilities for obtaining education are appreciated. There has been no progress in female education. Female education is very little appreciated either by the Hindus or Muhammadans. It is only the daughters of the Government officers and a few well to do natives that are sent to schools for a little education.

44. Any Normal school, other school or indigenous school did not exist in 1872. In 1891 there was one school belonging to each of the first two classes, and 18 to the last. The 18 indigenous schools taught 318 boys. These are national institutions and have a strong hold on the mind of the populace.

45. All the higher class Hindus (excepting females and children) and most of the well-to-do Muhammadans can read and write. The last census returned 16,415 Hindu males and 357 Hindu females; and 9,121 Musalman males and 178 Musalman females as "literate" while 3,806 Hindu male pupils and 99 Hindu female pupils, and 2,699 Musalman male pupils and 104 Musalman female pupils were receiving instructions in the different schools. The Hindus of course predominate over the Musalmans in respect of education. Compared with the rest of the district, *thanas* Jalpaiguri and Boda have made the greatest progress. Education has not spread among the aborigines, viz., the Mech and Garo, nor has any special effort been made to spread it among them.

Head VII.—Language.

46. The chief language of the district is Bengali, but the indigenous people use it in a most corrupt form; and anyone coming from the Metropolitan district would feel great difficulty at first in understanding the language of the people in its entirety, though the purport of what they say could possibly be understood. The women especially having less intercourse with the outsiders would speak the language in a manner which is probably not to be understood at all by an outsider. There are many words and expressions peculiar to this district alone. The Bengali dialect used by the natives of the district properly so called is gradually undergoing a change. The frequent visits of people from the advanced districts of Bengal and the partial spread of education, have brought the inhabitants of Jalpaiguri in contact with persons speaking good Bengali, and the upper class of Rajbansis and Muhammadans are now adopting their words and idioms. The Bengali dialect used in Jalpaiguri corresponds in many points with that of Rangpur. The Court language of the district, is Bengali.

47. The aboriginal tribes, viz., Mech and Garo use languages of their own, which bear no affinity whatever to Bengali or any other language used in the district. Besides the above three languages, which are used by the people actually belonging to the district, a number of other tongues are spoken by temporary residents and sojourners. Among the latter the following may be mentioned as being the chief ones.

Hindi.	Nagpuri.
Nepali.	Paharia.
Oraon.	Santali.

48. The Bengali language is spoken all over the district by Rajbansis and Muhammadans. The Mech and Garo languages are confined to the Duars only. Next to Bengali another important language is Hindi. It is used by up-country traders, labourers, artisans, professionals, domestic servants, as well as by men of the Buxa regiment and many persons in Government service. Persons speaking Hindi are found in every part of the district, but are most numerous in Dam-Dim, Jalpaiguri, and Maynaguri. The next extensive languages, coming in the following order of importance, are Nepali, Oraon, Nagpuri, and the Paharia. These languages are chiefly confined to the Duars and are spoken by the tea garden coolies, &c. The Sontali tongue is used by the Sonthals who have settled in *taluk* Mahakalguri of the Salbari *thana*.

49. In and before 1872 many of the languages now in use were not known in the district. As the district grew in importance persons from various parts flocked to it and introduced their own languages. The census statements of 1872 do not show what languages were used here in that year, but they possibly were Bengali in a corrupt form, Hindi Mech, Garo, Bhutia, Urdu, and a few others, but now persons speaking 39 different languages are to be found in the district.

50. A list of these 39 languages, together with the number of persons speaking each, is given below:—

Name of language.	Number of persons speaking the language.	Name of language.	Number of persons speaking the language.
Bengali	569,592	Persian	117
Hindi	34,038	Kairati	95
Mech	21,311	Ho	89
Nepali	21,104	Kacha	87
Oraon	13,184	Assamese ...	155
Nagpuri	8,011	Chinese	20
Paharia	4,735	Pashtu	64
Garo	4,013	Torang	57
Santali	3,275	Lepcha	52
Bhutia	2,148	Kharia	39
Mandari	865	Murmi	28
Panjabi	785	Teligu	25
Uriya	730	Burmese ...	15
Koroa	603	Katia	15
Urdu	341	Limbu	14
Marwari	248	Madrasi ...	5
English	216	Portuguese ...	3
Magar	172	Dhimali ...	2
Arabic	166	Malay	2
	Unspecified	... 29	

Most of the above are undoubtedly new introductions, being the result of the railway, the tea industry and trade. The most conspicuous change, that is to say, acquisition in respect of language, appears to have taken place in the Duars and Sadar *thana* of Jalpaiguri, the parts mostly affected by the causes mentioned above.

51. No language or dialect has disappeared or undergone decline. The languages and dialects spoken in 1872 are in full use up to the present day.

52. As already stated, Jalpaiguri formerly belonged to Rangpur which did not form any part of the five ancient indigenous Divisions (Rarh, Barendra, &c.) into which Bengal was divided during the reign of Raja Ballal Sen. This part of the country was included in the kingdom of Kamrup, and the Karatya was the boundary between Kamrup and Bengal, otherwise called *Matshaya Desh*. It was successively ruled by several dynasties of Hindu Rajas. Those ruling from the most ancient times to the period immediately preceding the Muhammadan conquest were (1)—The Bhaga Dutta dynasty, (2) the Pál dynasty; (3) the Kamalapur dynasty, and (4) The Koohh dynasty. Thus it will appear that Ballal Sen never had sway over these parts, and consequently could not have included them in any of the aforesaid divisions. The dialect of Jalpaiguri, as already mentioned, agrees in many points with that of Rangpur. It did not correspond with those spoken in other parts of Bengal, nor has it undergone any change corresponding with the changes that might have taken place in such parts.

HEAD VIII.—CASTES.

53. The Hindu population of Lower Bengal consists of five elements—I Brahmans, II Kshatriyas, III Vaisyas, IV Sudras and V Intermediate or mixed castes.

54. In the district of Jalpaiguri there are three races, viz:—(1) Aryan, (2) mixed or intermediate, and (3) Non-Aryan. Of the first, the following are the principal castes:—

I. Brahman. | II. Kshatriya.

III. Vaisya.

55. Each of these principal castes again is divided into many sub-castes, and each sub-caste again is divided into many sub-classes; thus the caste I—Brahman is subdivided into the following sub-castes:—

(A) Rarhi. | (D) Paschatya.
(B) Barendra. | (E) Kamrupi.
(C) Vaidik. | (F) Dakshinatya.
(G) Miscellaneous.

Of these sub-castes (A) Rarhi is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Rarhi proper	60	46	106
(2)	Achutananda *gotra*	3	5	8
(3)	Bhor	31	15	46
(4)	Adhikari	11	4	15
(5)	Rai	218	52	270
(6)	Barnaswami Acharya ...	..	1	1
(7)	Baral	7	2	9
(8)	Kulin Bansa	4	...	4
(9)	Kasyapa *gotra*	3	2	5
(10)	Kulacharya	35	26	61
(11)	Kashta Srotriya	4	5	9
(12)	Pathak	8	...	8
(13)	Upadhyaya	2	...	2
(14)	Nityananda Bansa	3	...	3
(15)	Gauri	1	...	1

(B) Barendra is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Barendra proper	36	38	74
(2)	Kap	6	...	6

(C) Vaidik has no other sub-classes in this district than:—

	Male.	Female.	Total.
Vaidik proper	4	...	4

(D) Paschatya is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Kanya Kubja	92	21	113
(2)	Khotta	3	...	3
(3)	Pandit	1	...	1
(4)	Pande	1	...	1
(5)	Sukul	1	...	1
(6)	Misra	19	...	19
(7)	Saraswat	6	...	6
(8)	Bajapeyi	4	4	8
(9)	Thakur	25	12	37
(10)	Tribedi	1	...	1
(11)	Tiwari	10	...	10
(12)	Dube	4	2	6

(E) Kamrupi has no other sub-classes in this district than:—

	Male.	Female.	Total.
(1) Pande	1	...	1

(F) Dakshinatya is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Mahessuri	6	5	11
(2)	Maithil	2	...	2

(G) Miscellaneous is again subdivided into the following sub-classes :—

		Male.	Female.	Total.
(1)	Brahman	2,500	756	3,266
(2)	Rajbhat	1	1	2
(3)	Rajbhar	39	27	66
(4)	Bhat	14	3	17
(5)	Dikshit	1	...	1
(6)	Goswami	19	7	26
(7)	Pujari	2	1	3
(8)	Bhuia	25	4	29
(9)	Anadi *gotra*	20	24	44
(10)	Madhyacharya	19	23	42
(11)	Gautoma Bansa	3	1	4

56. In Muna,* (chap X, 4th *sloka*) the Aryan castes were divided into three, *Brahman*, *Kshatriya* and *Vaisya* These had been denominated as *Dwijati* or twice born, *i.e.*, these three castes are only entitled to be born again by the holy thread ceremony. The fourth caste recognized by Manu is *Sudra*, who are not entitled to the sacred thread ceremony and therefore are not called *Dwijas*. In the Bhagbat Purana it is stated that :—

'There was formerly only one Veda, only one God, one fire and one *Varna* (caste). From Puranas came the triple Vedas in the beginning of the *Treta Yuga* (age).'

57 Similarly, in the Brihadaranyaka-Upanishad, it is stated that as Brahma was the first-god, so the Brahman is the first man and from him emanated the other *Varnas* (castes). The Sudra *Varna* (caste) is represented there as earth or *Pashan*. This is one of the ancient gods and is called *Pashan* as he nourishes all beings and plants.

58. In the Satapatta Brahmana II, 2, 2, 6 it is also stated that there are two kinds of gods, first the gods, then those who are Brahmans and who have learnt the Vedas and repeat them; they are human gods (*manushya-deva* or *nara-deva*). Thus the supremacy of the first caste (Brahman *Varna*) is attributed to the learning and repeating of Vedas. In *Manu-Sanhita* (Chapter X† *sloka* I) it is attributed to the teaching of Vedas also. In it that privilege is given to a Brahman alone, and the other *Dwijatis* are allowed only to learn the Vedas from him. The fourth *Varna* (caste) Sudra had been deprived of both the privileges. The proper duty allotted to him was cultivation and the serving of the Brahmans. The Hindu *Shastras* are divided into four principal clases :—

(1) Vedas, (2) Smritis, (3) Puranas, and (4) Tantras. Each of these classes ruled each of the four *Yugas*, (1) *Satya*, (2) *Treta*, (3) *Dwapur*, and (4) *Kali* in succession. The Vedas ruled the Satya Yuga, Smritis ruled the Treta Yuga, the Puranas ruled the Dwapar Yuga and the Tantras rule the present Kali Yuga The Smritis, Puranas and Tantras are, however, not different from the Vedas, but popular versions of them suited to the successive *Yugas*. When humanity was pure and based upon truth, there was only one *Varna*, the Brahman. In the following Yuga. *i.e.*, Treta, there were four *Varnas* (castes) only, as represented by Manu Smritis (Chapter X, 4th *sloka*), no fifth *Varna* or caste was recognized by him. The intermediate castes, which had gradually sprung into existence by *Anuloma* and *Protiloma* marriages of the four *Varnas*, are designated as *Sanker Varnas*, or mixed castes. It is distinctly stated by Manu and his commentator Kalluka Bhatta, in his *Tika* of the 4th *sloka* of Chapter X of Manu that there is no fifth *Varna*.

59. The different Brahmans numerated in paragraph 55 are not separate castes, but sub-classes of the first caste or *Varna* Brahman. According to the spirit of the *Shastras* they are all one. But territorial, tribal and other causes have made them at present as if so many distirct castes. There are no matrimonial or eating relations between them. The Rarhis and Barendras, for instance, are the descendants of the five Brahmans, (1) Bhatta Narain, (2) Daskha, (3) Chhandara, (4) Vedagarva, (5) Sriharsha, by different wives ; yet they have ceased to hold intermarriages amongst themselves even if their *gotras* would allow it. The Barendras have, like the Rarhis, five *gotras*, (1) Sandilya, (2) Kasyapa, (3) Batsya, (4) Sabarna, (5) Bharadawaj. Persons of different *gotras* of each class can intermarry with one another, but such intermarriage is interdicted by custom, if the persons belong to different classes—Rarhis or Barendras. Similar is the case with the other sub-classes of Brahmans enumerated in the table.

60. The Rarhis have come to this district generally from the districts of Nadia, Hooghly, Burdwan and the 24-Parganas, with the British advent. A very few of them are the original settlers in the district. They principally reside in the towns. The same is the case with the majority of Barendras, who have come principally from the districts of Pabna and Rajshahi. Their inter-relations are not very cordial and their social intercourse is as between different castes. The Rarhis and Barendras in the districts of Nadia, the

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* ব্রাহ্মণঃ ক্ষত্রিয়ো বৈশ্য স্ত্রয়ো বর্ণা দ্বিজাতয়ঃ।
চতুর্থ এক জাতিস্তু শূদ্রো নাস্তিতু পঞ্চমঃ॥
মনু ১০। ৪ শ্লোকঃ।

† অধ্যাপনং যজনং যাজনং দানং প্রতিগ্রহঃ।
প্রতিগ্রহাদ্ব্রাহ্মণ স্যৈবাং নেতরাবিতি নিশ্চয়ঃ॥
মনু ১০ ১।

24-Parganas, Howrah, Hooghly, and Burdwan mix more freely with each other, and though intermarriage is interdicted between them, yet they are on eating terms with each other. But there is a connecting link between them, which cannot be severed. They belong to the same *gotras*, and the same rules of Shastras regulate their ten *Sanskars* or ceremonial rights, that are to be performed by or on behalf of every Brahman. Their social customs and manners are almost the same. In fact they are the descendants of the same fathers and are the same in many respects; yet they are, for all practical purposes, as separate castes. The Vaidik and Paschatya Brahmans have both come from Bihar or North-Western Provinces, either as priests to merchants or as Government servants or as merchants themselves. The majority of them are priests to the western merchants, Marwaris, Agarwalas, etc. The class C, is specially noted for their Vaidik acquirements. The forefathers of the Rarhis and Barendras were also the same Vaidik Brahmans brought from Kanyakubja (Kanouj) by Adisur the king of Bengal, as the Saptasati Brahmans of Bengal had thus fallen off from their Vaidik purity and had forgotten to perform the religious ceremonies according to the rules laid down in the Vedas. So it will appear that the Rarhis and Barendras are not a separate class of Brahmans from these Vaidik and Paschatya Brahmans as their forefathers (1) Bhatta Narayan, (2) Daksha, (3) Chhandara, (4) Vedagarva and (5) Sriharsa had descended from the same stock. The classes A and B however differ from C and D in customs and manners, though their religious rights are the same.

61. The advent of the five Brahmans in Bengal from Kanauj or Kanyakubja is fixed to be 900 A.D. There are, however, some traditional conflicts about the origin of the Rarhis and Barendras. I have described one only of the traditions in the introduction. Their rival claims became a source of national disquiet. Two centuries afterwards, Ballal Sen, the great Hindu sovereign of Bengal, found it necessary to settle these disputes by a comprehensive classification of his Aryan subjects. He made all Brahmans who professed the nine qualities of *Achar* (good manners), *Binoy* (meekness) *Vidya* (learning), *Pratista* (reputation), *Tirthadarsana* (seeing of sacred places), *nista* (thorough understanding of Vedas) *Abritti* (constant recitation of the Vedas) *Tapa* (asceticism) and *Danam* (charity).

62. As persons,* possessing these qualities were recognized as *Kulins* whether they were Rarhis or Barendras they form the first class of Brahmans in Bengal. Those who were of inferior qualities were called by the different titles of *Bansájas* or *Moulika* and *Srotryas* both *Suddha* and *Kashta*. Though the ancestors of the Rarhis and Barendras came from Kanauj still they are now distinct from the Paschatya Brahmans who came from the west afterwards. It is difficult to trace out the times at which the different classes of the Brahmans settled in the district of Jalpaiguri, but it is certain that the majority of them settled in the district with the establishment of the British rule in it.

63. The Brahmans under the sub-heads E, F and G, however, settled in the district long before the establishment of the British rule. They either settled here of their own accord or were brought by the Raikats of Jalpaiguri for the purpose of performing rites and ceremonies which they borrowed from the Hindu Shastras.

64. II. *Kshatriyas.* The Kshatriyas of this district pretend to be descended from such high families as the *Suryabansa*, *Chandrabansa*, *Jodubansa*, &c., but they are generally so degenerated that it is very difficult to believe it. However, we have no right to disbelieve them unless the contrary is proved. It is very difficult also to trace out the several periods at which they have settled themselves in this district. The following table will show the respective number in the sub-heads :—

	Male.	Female.	Total.
(1) Chattri	943	280	1,223
(2) Kshatriya proper	6,223	5,819	12,042
(3) Rana (Rajput noble) ...	2	2	4
(4) Rajput Chattri	220	78	298
(5) Jat (Panjab Kshatriya) ...	23	13	36
(6) Apa Kshatriya (low Kshatriya) ...	1	...	1
(7) Sankar bansi (descendants of Siva) ...	4	...	4
(8) Shyam bansi (descendants of Krishna)	1	2	3
(9) Suryabansi (descendants of sun) ...	425	405	830
(10) Sagar bansi (descendants of the Surya bansi Raja Sagar) ...	36	21	57
(11) Mahanibansi	3	...	3
(12) Jadu bansi ... } ...	3	...	3
(13) Jadu ... } ...	descendants of Judu 2	...	2
(14) Chandrabansi (descendants of Lunar family)	1	...	1

65. III. *Vaisyas.*—We have placed under the category of Vasiyas, (1) Vaisya proper (2) Gandha Baniks or sellers of spices (3) Subarna Baniks or dealers in gold (4) Baniyas or baniks and (5) Maheshwari. Though these classes occupy superior position in reference to caste to the

* আচারো বিনয়ো বিদ্যা প্রতিষ্ঠা তীর্থদর্শনম্
নিষ্ঠা বৃত্তি তপোদানম্ নবধা কুললক্ষণম্॥

Kayasthas, yet their social position is below that of the Kayasthas in influence and power As commerce and trade are depreciated now in this country, and service is honoured abnormally, the relative importance of castes has now undergone a thorough change. The Vaisyas exercised a greater influence in former times than at present. The name of Srimanta Sadagar, the celebrated merchant, whose vessels of merchandise used to cross the seas, is still revered by every Hindu. The nation will never regain its former prosperity unless this caste is honoured and encouraged to carry on their commerce on such a scale that they might compete with the Europeans and Americans in their commercial enterprises and thereby remove the slur on the Indian character.

The following table will show the number of population in the sub-heads.

	Male.	Female.	Total.
(1) Vaisya proper	16	39	55
(2) Gandha banik (sellers of spice, &c.) ...	61	68	129
(3) Sarna or Subarna banik (dealers in gold) ...	87	60	147
(4) Banik (merchants; it is a generic term) ...	142	73	215
(5) Maheshwari or Mahesri the followers of Maheswari, the goddess Parvati, wife of Siva	30	23	53
Total ...	336	263	599

The number of these professional traders and merchants will indicate insignificance of their castes in this district.

66. IV. *Sudras.*—We shall now deal with the fourth caste or Sudras. This is not a single caste, but a vast number of non-Aryan tribes partially subjected to Aryan influences, and hardly as yet coming within the pale of civilization. They may fairly represent the aboriginal tribes. The term *aboriginal* is not used here in the sense of *indigenous autochthones* of this country, for it is difficult to trace them out. But by the term *aboriginal* is meant the anti-Aryan settlers of India. It is now undisputed that wave after wave of immigration has poured into India in the lower part, each successive tribe being pushed on in turn by more valiant, or more numerous invaders. The different sub-castes under this caste are distinct in their social structure. They do not intermarry nor are in eating terms with one another. The majority of them have specific works allotted to them, which others are forbidden to do. They would lose their castes if they would tread upon forbidden grounds. A Bagdi, for instance, would never be induced to do the work of a Mether, Muchi, or Chamar, and *vice versâ*. These sub-castes have no special peculiarities in this district. They are the same in almost all the districts of Bengal. There are, however, some sub-castes in this district which are unknown in other districts, such as Jowan, Lum, Khoojam, &c. The majority of the sub-castes, however, have derived names from their professions or occupations, such as *Rojha* (physicians), *Farrash* (sweepers), *Dai* (midwife), *Darji* (tailor), *Ghorami* (thatchers), *Ghasi* (grass-cutter), *Jalhad* (executioner), *Khariya* (sellers of fuel), *Chamar* (dealer in hides), *Kahar* (bearer), &c. The numerical strength of the fourth caste in this district is insignificant in comparison with the hill tribes who have come from Chota Nagpur to serve as coolies in the tea gardens, and also in comparison with the Hinduised aborigines of this district designated by the name of *Kochh* or *Rajbansi*. We have classified them under separate heads, as they have some distinct features in their social structure, from the Sudras or the higher castes within the pale of Hinduism. Though the Sudras have in some cases been mixed up with the Rajbansis by intermarriage, yet they are still distinct as a caste from the mass of the Kochh or the Rajbansi population. Each has, however, imbibed certain customs, manners, and sentiments of the other. By this natural process they may in time lose much of their distinct features.

V.—Intermediate castes.

67. Of the intermediate castes Vaidyas head the list, as one of their parents is a Brahman. The *Anulomaj* Vaidyas occupy a superior position to all other intermediate castes, but the *Pratilomaj*-Vaidyas are inferior to the Kayasthas. It is, however, very difficult to ascertain which of the Vaidyas are *Anulomaj* and which are *Pratilomaj*. There is only one *Lala Vaidya*. The Lala Vaidya appears to be an issue of a marriage between a Lala Kayastha and a Vaidya. The Vaidyas as a class are physicians, but the English education has thrown everything into confusion. The Aryan social order is undergoing a radical change under the British rule. The Anglicized Vaidyas are no longer following exclusively the medical profession, which was their birth-right. The Brahmans, Vaidyas, and other castes, inclusive of the Kayasthas, are now competing with one another for Government service, leaving the vocations which were once held by their ancestors as sacred and as dear as their very lives. The Vaidyas are not very numerous in Bengal. The table will show that their number is very scanty in this district. The Vaidyas are subdivided into the following four sub-castes:—

(1) Rarhi.
(2) Banga.
(3) Barendra
(4) Panchakoti.

68. According to the parts of Bengal in which their ancestors resided, all of these are endogamous. As a rule the Vaidyas are more addicted to infant marriage than the Brahmans

or Kayasthas. This is principally due to their numerical weakness. The Vaidya marriage ceremony does not differ materially from that of Brahmans except that sometimes the *Kusandika* ceremony is performed on the marriage night. The Vaidyas as a general rule are *Saktas*, *i.e.*, the followers of the religions inculcated by the Tantras. The Vaidyas are superior to the Kayasthas in their origin; yet there is going on a very serious conflict between these two castes to have a social ascendancy over each other. We have shown how futile has been the attempt of the Kayasthas to prove their descent from the Kshatryas or Chitragupta. The Vaidyas and Kayasthas of this district have generally come from the Pabna and Dacca districts. They are not, however, very numerous. The other intermediate castes of any consequence in this district are (1) *Tantis* (weavers), (2) *Sadgops* (cultivators), (3) *Napits* (barbers), (4) *Chandals*, (5) *Agarwalas*, (6) *Jugis*, (7) *Kaibarttas*, (8) *Chhutars* (carpenters), (9) *Goalas* (milkmen), (10) *Jaliyas* (fishermen), (11) *Kamars* (ironsmiths), (12) *Kumhars* (potters), (13) *Telis* (oilmen). They belong principally to the sub-caste *Navasakhas*, the recognized nine branches of the intermediate castes below Vaidyas and Kayasthas. Almost all the sub-castes take their names from the occupations or professions they hold. These are the results of the gradual fusion of the Aryan castes or of Aryan castes with the Sudras. The Sadgops have attempted to prove their origin from Kshatriya fathers, but the connecting link is missing. Their allegation is principally based upon conjecture. We have placed the intermediate castes after the *Sudras* not to show their inferiority to the *Sudras*, but to point out their growth after the formation of the castes into four main divisions. We have already shown that the sub-caste *Kayastha* had no place in society when Manu's code was framed. Though in Bengal their importance is next to the Brahmans, yet they cannot claim a birth prior to the *Sudras* or the three Aryan castes. They are undoubtedly a mixed breed with Vaidyas and other intermediate castes. The intermediate castes have a place in the 10th Chapter of *Manu*. But many more sprang up since that code was framed, and as it was difficult to trace accurately the descents of all of them, the celebrated *Smarta* Raghunandan thought it prudent to declare that in the *Kali yuga* there are only two castes, the Brahman and the Sudra, including within the latter all castes and half-castes except the first.

VI —The Hinduised aboriginal tribes of the district.

69. That the Koohhs, or Rajbansis, are not within the pale of Hinduism, but are Hinduised aboriginal tribes of the district, has been authoritatively fixed by the Privy Council ruling, in reference to the succession of the present Raikat Phanendra Deb of Jalpaiguri. The Raikants of Jalpaiguri, the Maharajas of Cooch Behar belong to the same family. Both the families trace their descent from their common ancestor Binu Sinha who was the offspring of Siva and Madhavi Devi, a *Yogini*, very highly praised by the god Siva himself in the *Yogini Tantra*.

70. This account in the *Yogini Tantra* is at variance with the account given of the origin of the Cooch Behar Rajbansa and Raikat Bansa of Jalpaiguri, in the history of Cooch Behar by Babu Jadav Chandra Chackrabarti, and in the history of Raikat family by Jogodendra Deb Raikat. The story runs thus;—Madhavi Yogini, by the curse of a Brahman was compelled to take birth as the daughter of Hajo Koohh. Her name then became Hira. Hajo had another daughter named Jira. The elder Hira and the younger Jira were both given in marriage to the Mech leader Heriya. Jira had two sons by him, named Madan and Chandan. As Hira had no children by her husband, she worshipped the god Siva, and he being extremely pleased, generated in her two sons successively. The elder, Sisu Sinh, was born in 1498 A. D., and the younger, Visu *alias* Biswa Sinh, was born in 1500 A.D. Sisu Sinh

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তস্যাস্তু তপসাদেবি ক্রীতোঽহমভবং সদা ॥
অত স্তয়া বতির্বাতা মমকাবিনী সর্ব্বদা।
তস্যাঃ পুত্রো বিমু সিংহঃ মদৌরস সমুদ্ভবঃ ॥
একেন জিতবান্ কামান্ সৌমাবান্ গৌড়পঞ্চমান্।
বিনির্জ্জিত্য নৃপান্ সর্ব্বান্ একঃ শ্রীমান্ মহামতিঃ ॥
তস্যাপি বভব পুত্রাঃ পৃথিবীপবিপালকাঃ।
কুবাচা ধার্ম্মিকাঃ সর্ব্বে বাজানো যুদ্ধ দুর্ম্মদাঃ ॥
তেঽপিত্বং স বিমু সিংহো যোগমাশ্রিত্য বিহ্বলে।
তিষ্ঠতঃ ব্যক্ত রূপেন পত্ন আকল্পমম্বিকে।
কালাৎসা মাধবী দেবী মদ্দেহে লীনতাংগতা ॥
যথা জায়া মদ্দিমাতা তথেযং যোগিনীমতা।
যথা পুত্রো ভৃঙ্গরীট স্তথা বিমুর্ম্মমাত্মজঃ ॥
বিমু সিংহোঽপি কল্পান্তে পলাংসিদ্ধি মবাপ সাতি।
তদংশ জাস্তু রাজানঃ সর্ব্বে কৈলাস বাসিনঃ।
ভবিষ্যন্তি মহাত্মানো গণেশাঃ সর্ব্ব শালিনঃ ॥
রূপ যৌবন সম্পদ্মৈর্দ্দেবকন্যাগণৈঃসহ।
বিহবন্তি সদা দেবি ক্রীড়ন্তে ভৈববা যথা ॥
যোগিনীতন্ত্রম্। ত্রয়োদশ পটলম্।
দেবীশ্বর সংবাদ চতুর্বিংশতি সহস্রম্ ১৩—৫১ শ্লোক।

is the progenitor of the Raikat family, and Biswa Sinh is the progenitor of the Cooch Behar royal family. Both the families and their branches, therefore, call themselves Sivabansis, or the descendants of the god Siva, but they are Kochhs as their mother was a Kochh girl. By order of Siva, the younger Biswa Sinh ascended the throne of Cooch Behar, and the elder Sisu Sinh held the royal umbrella over the head of his younger, and since then assumed the title of "Raikat." Cooch Behar Raj was thus founded by Biswa Sinh in 1510 A.D. (1432 *sakabda*).

71. No sooner Biswa Sinh ascended the throne of Cooch Behar than he was involved in a bloody war with Turkish, chief of Astagrams in Chekna mountain. Madan perished in this war, and Biswa Sinh, with his usual magnanimity, gave his kingdom to his step-brother Chandan to console his step-mother Jira. Cooch Behar era begins with the beginning of the reign of Chandan in 1510 A.D.

72. Chandan reigned for 13 years and died in 1522 A.D. at the age of 40, and was succeeded by his step-brother Biswa Sinh in 1523 A.D.

There are some other stories about the origin of the Raikat and Cooch Behar Raj families. The above version is sufficient to prove that the Raikat and Cooch Behar families are Kochhs, or Kochhs and Mechs mixed. As both the royal families call themselves Sivabansi, being descended from the god Siva, so the mass of the Kochhs call themselves Rajbansis, as connected with the royal families by marriage [valid or not valid].

73. That they were a recognized power to the north of eastern Bengal, co-eval with the Hindu kingdom of Kamrup, is now undisputed. Their chiefs once became lords of the marches between Kamrup and Bhutan. Cooch Behar is still regarded as the nucleus of the race, but they are not less numerous in the districts of Jalpaiguri, Rangpur, Purnea and Lower Assam, the greater extent of which territory comprised the Kamrup and ancient "Mateyadesa."

74. It was in the fourteenth century that the Kochhs under their celebrated leader Hajo expelled the Kacharis, who subjugated them some centuries previous to the ascendancy of Hajo. Hajo established a dynasty, which flourished supreme in Northern Bengal for two centuries. This dynasty, however, was driven from power in Western Kamrup, Rangpur and Lower Assam by the Musalman invaders led by Ali Kuli Khan, one of the generals of Akbar, in the beginning of the sixteenth century. This was during the sovereignty of Maharaja Lakshmi Narayan of Cooch Behar. He, however, regained the greater portion of his lost kingdom during the reign of the Emperor Jahangir Shah, the son of Akbar. Jahangir returned the kingdom to Lakshmi Narayan on the condition that he would stop the circulation of whole rupees in it. Since then the *Narayani mudra* or whole rupee of Cooch Behar was reduced to half rupee.

75. Visu Sinh, the grandson of Hajo, with all the people of condition of his realm, apostatized to Hinduism. According to Buchanan and Hodgson the Kochhs took the name of Rajbansis since then. Those who declined to accept Hinduism were treated as polluted, and were thus compelled to adopt the faith of Islam. Thus the mass of the Kochh people became Musalmans and the higher grades Hindus. The latter now reject and contemn the very name of Kochh. They are now trying to prove that they are the descendants of the Kshatriyas, who have taken shelter in Northern Bengal, being pursued by the Brahman hero Parasu Rama who extirpated Kshatriyas from the earth twenty-one times. Some of them still call themselves Bhanga-Kshatriyas or Kshatriyas that had been broken or crushed and driven out from their strongholds. This attempt, however, has not been successful for want of historical evidence. It is purely based upon conjecture.

76. Their very appearance shows that they are non-Aryans. Their face is flat, giving rather an appearance of squareness, eyes black and oblique; hair black and straight, and in some cases curling; nose flat and short, cheek-bone prominent; beard and whiskers rather deficient; colour of skin in most instances black; side of head rather flattened and forehead retreating.* This gives a striking contrast with the Aryan features of the pure Kshatriyas. They have, no doubt, borrowed the customs and manners of the Aryans to some extent, yet there are peculiarities still which at once indicate that they are a non-Aryan Hinduised race. The following facts corroborate this assertion:—(1) The burial of dead bodies is resorted to by the less Hinduised members of the race, who form the majority. (2) There is no caste system amongst the Rajbansis. They can intermarry without any restrictions amongst themselves. (3) All of them can eat together. (4) The mass of them select those as priests from among them who have acquired a reputation for sanctity.

77. The social status of the Rajbansis is still extremely low, and no high caste Hindu could be induced to take cooked food from their hands or smoke in their *hukas*. In some cases, where Hindu servants cannot be had, high caste Hindus are obliged to take water from them, but this is a mere concession and yielding to the exigency of circumstances.

78. The orthodox Rajbansis, however, are particular in following the Hindu rites and customs in their entirety They burn their dead and maintain a sort of caste by limiting their marriageable circle. They have adopted a curious sort of *Kulinism*. As the mass of the Kochhs encourage widow marriage, these higher families discourage it to an extraordinary extent. Those families are called Kulins in which no widow was ever allowed to remarry. Even the recognized Kulins would lose their social status, if they ever allowed widow marriage to take place in their families. They conform to the rites of marriage and *sraddh* ceremonies of the Kshatriyas as far as practicable.

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* Dalton's *ethnology of Bengal*, page 90.

79. The statement below shows the principal castes of the district arranged in alphabetical order:—

Caste and tribe.	Male.	Female.	Total.	Caste and tribe.	Male.	Female.	Total.
1	2	3	4	1	2	3	4
Agarwala	207	64	271	Kurmi	568	96	664
Aguri	46	35	81	Lepcha	15	13	28
Babhan	22	3	25	Limbu	807	411	1,218
Bagdi	45	48	93	Mala	184	115	299
Baidya	148	98	246	Malakar	236	201	437
Baishnab	441	412	853	Mal Paharia	223	92	315
Baiti	15	7	22	Mangar	1,857	812	2,669
Baniya	188	106	294	Mayara	260	231	491
Gandha Banik ...	61	68	129	Halwai	266	106	372
Khatri	5,252	4,898	10,150	Kuri	39	22	61
Subarna Banik ...	87	60	147	Mochh	11,246	10,362	21,608
Vaisha	16	39	55	Munda	1,468	1,264	2,732
Barui	204	116	320	Muriari	23	14	37
Bauri	43	40	83	Murmi	119	91	210
Bediya	355	328	683	Musahar	353	198	551
Beldar	77	77	154	Namasudra or Chandal ...	1,939	1,905	3,844
Bhar	70	42	112	Napit	3,102	2,735	5,837
Bhat	15	4	19	Nuniya	672	56	728
Bhuimali	188	89	277	Oraon	10,642	9,409	20,051
Hari	3,253	3,081	6,334	Oswal	18	1	19
Mehter	317	245	562	Rajput	2,417	1,610	4,027
Bhuiya	265	139	404	Rajwar	56	40	96
Bhumij	28	8	36	Sadgop	211	140	351
Bhutia	2,179	1,822	4,001	Santal	887	522	1,409
Bind	30	...	30	Sarki	129	86	215
Brahman	2,622	788	3,410	Sonar	497	294	791
Buna	717	570	1,287	Sunri	411	320	731
Chamar	401	313	714	Kalwar	133	9	142
Muchi	737	166	903	Sutradhar	908	386	1,294
Chasa	59	58	117	Tanti	3,268	2,968	6,236
Dami	314	132	446	Tatwa	22	1	23
Dhanuk	92	1	93	Toli	...	...	...
Dhopa	155	77	232	Kalu	87	23	110
Dom	393	337	730	Tili	84	85	169
Dusadh	252	18	270	Tharu	63	2	65
Gareri	11	5	16	Tiyar	55	44	99
Garo	54	34	88	Turaha	29	10	39
Gharti	378	346	724	Turi	70	77	147
Ghasi	221	121	342	Other castes not mentioned above	7,873	5,444	13,317
Goala	2,013	681	2,694				
Gorait	286	235	521	Total ...	246,660	211,704	458,364
Gurung	238	136	374				
Jahya	845	849	1,694				
Jugi	1,624	1,322	2,946	*Musalmans.*			
Kahar	684	488	1,172				
Kaibartta	1,847	1,808	3,655	Mughal	28	23	51
Kamar	733	615	1,348	Pathan	1,371	755	2,126
Lohar	720	497	1,217	Sayyid	297	258	555
Kami	639	409	1,048	Shaikh	115,035	103,221	218,256
Kandu	247	105	352	Others	864	623	1,487
Kansari	47	40	87				
Kapali	755	820	1,649	Total ...	117,595	104,880	222,475
Kayastha	1,120	529	1,575				
Kewat	262	258	520				
Khambu	1,860	1,680	3,540				
Kharia	226	133	359	European	167	48	215
Kharwar	831	748	1,579	Eurasian	11	7	18
Kochh	5,070	4,382	9,452	Native Christians ...	81	43	124
Bhanga Kshatriya ...	138,034	127,402	265,436				
Kantal	102	114	216	Total Christians ...	259	98	357
Khen	1,889	1,859	3,748				
Pali	64	39	103				
Rajbansi	10,734	8,163	18,897	Jains	145	11	156
Koiri	320	42	362				
Kumhar	4,275	3,360	7,635	Grand Total ...	364,659	316,693	681,352

Head IX.—Occupations.

80. The subjoined table shows the occupations followed by the population of the district arranged according to the principal groups prescribed by Government:—

A.—Occupations connected with the land.

B.—Professions.

C.—Commercial occupations involving only purely distributary functions.

D.—Arts, industries and manufactures.

E.—Pastoral group.
F.—Hunting and fishing group.
G.—Serving groups.
H.—Unproductive groups.

	Male.	Female.	Total.	Ratio per cent. to district population.
1	2	3	4	5
CLASS A.—*Occupations connected with the land.*				
Zamindars and tenure-holders	942	855	1,797	
Cultivators, raiyats	266,330	247,842	514,172	
Field labourers	3,516	1,988	5,504	
Growers of special products—				
(*a*) Tea planters and cultivators	7,311	5,511	12,822	
Others	173	112	285	
Agents, managers, and other employés of landholders	772	335	1,107	
Total of Class A ...	279,044	256,643	535,687	78·6
CLASS B.—*Professions.*				
Priests and ministers	332	215	547	
Inmates and servants in churches, temples, and musjids	75	27	102	
Education and literature—				
(*a*) Teachers and inspecting officers ...	329	191	520	
(*b*) Clerks	191	49	240	
Law—				
(*a*) Pleaders and mukhtears	220	110	330	
(*b*) Lawyers' clerks	31	10	41	
Medicine—				
(*a*) Druggists and chemists	3	5	8	
(*b*) Medical practitioners	260	151	411	
(*c*) Vaccinators	48	17	65	
(*d*) Midwives	59	134	193	
(*e*) Compounders	17	7	24	
Engineering—				
(*a*) Engineers and surveyors	34	30	64	
(*b*) Clerks and draftsmen ...	303	83	386	
Total of Class B ...	1,902	1,029	2,931	·4
CLASS C.—*Commercial occupations involving purely distributary functions.*				
Bankers and their employés	6	4	10	
Money-lenders and pawn-brokers	612	576	1,188	
Money changers and bill collectors	30	28	58	
General merchants and their clerks	1,155	800	1,955	
Brokers, contractors, and farmers	179	105	284	
Butchers and poultry keepers	51	21	72	
Grain dealers	979	1,193	2,172	
Piece-goods dealers	635	511	1,146	
Grocers and general condiment dealers ...	756	827	1,583	
Betel-leaf and arecanut sellers	334	539	873	
Tobacco manufacturers and sellers	507	478	985	
Oil and salt sellers	228	161	389	
Fuel and forage suppliers	150	115	265	
Shoe-makers and sellers	217	140	357	
Dealers in hides, &c.	536	197	733	
Cartowners and drivers	1,730	936	2,666	
Timber agents and dealers, and bamboo splitters ...	390	432	822	
Shopkeepers, otherwise unspecified	2,029	973	3,002	
Pedlars	154	96	250	
Total ...	10,678	8,132	18,810	2 9

	Male.	Female.	Total.	Ratio per cent. to district population.
1	2	3	4	5
CLASS D.—*Arts, industries, and manufactures.*				
Fabrics and dress stuffs—				
(a) Cotton spinners and cotton weavers ...	2,311	1,773	4,084	
(b) Jute manufacturers, managers, and agents ...	198	215	413	
(c) Gunny makers	505	946	1,451	
(d) Tailors	602	550	1,152	
Food and drink—				
(a) Ghee preparers and sellers	177	54	231	
(b) Grain parchers	182	459	641	
(c) Bakers and confectioners	314	248	562	
(d) Sugar and molasses manufacturers and sellers.	124	95	219	
(e) Country spirits manufacturers and sellers ...	72	20	92	
(f) Oil pressers and sellers	1,968	1,416	3,384	
(g) Rice pounders and huskers	657	2,331	2,988	
Lime and shell burners and sellers	461	411	872	
Brick and tile burners and sellers	256	129	385	
Masons	315	164	479	
Cart makers and sellers	47	30	77	
Stationers, printers, book-binders, and booksellers	274	176	450	
Workers and dealers in gold and silver ...	681	431	1,112	
Blacksmiths and hardware dealers	544	322	866	
Potters and pot sellers	1,103	932	2,035	
Carpenters, woodcutters, sawyers, and boat builders.	1,531	611	2,142	
Basket weavers and mat makers	302	256	558	
Thatchers and thatch dealers	540	481	1,021	
Well sinkers and tank diggers	993	16	1,009	
Road and railway labourers	280	120	400	
General labourers	34,859	22,764	57,623	
Total of Class D ...	49,296	34,950	84,246	12·4
CLASS E.—*Pastoral groups.*				
Horned cattle breeders and dealers ...	214	111	325	
Pig breeders and dealers	263	241	504	
Farriers and gilders, horse and elephant trainers.	220	128	348	
Herdsmen	660	79	739	
Cow and buffalo keepers and milk and butter sellers.	130	561	691	
Total of Class E ...	1,487	1,120	2,607	·4
CLASS F.—*Hunting and fishing groups.*				
Fishermen	2,659	2,108	4,767	
Fish-dealers	77	377	454	
Elephant catchers	2	5	7	
Shikaries, falconers, and bird-catchers ...	6	.....	6	
Total of Class F ...	2,744	2,490	5,234	·8
CLASS G.—*Serving groups.*				
Service under Government otherwise unspecified ...	710	477	1,187	
Service under local and municipal bodies otherwise unspecified.	102	24	126	
Village headmen and watchmen	1,852	1,660	3,512	
Barbers	1,442	1,199	2,641	
Washermen	230	93	323	
Cooks	218	20	238	
Indoor servants	1,021	399	1,420	
Grooms, coachmen, &c.	179	30	209	
Palki bearers	896	524	1,420	
Service (unspecified)	5,901	1,961	7,862	
Post and Telegraph employés	462	182	644	
Railway servants	195	43	238	
Shopkeepers and money-lenders, clerks, and servants.	296	166	462	
Sweepers	310	236	546	
Total of Class G ...	13,814	7,014	20,828	3·0

	Male.	Female.	Total.	Ratio per cent. to district pupulation.
1	2	3	4	5
CLASS H.—*Unproductive groups*				
Band masters and players	901	702	1,603	
Actors, singers, dancers, and their accompanists.	72	61	133	
Exhibitors of trained animals	2	2	4	
Conjurors, fortune tellers, ballad reciters, &c. ...	4	2	6	
Tumblers, acrobats, wrestlers, &c.	13	3	16	
Service at places of entertainment	2	5	7	
Mendicants	3,218	3,101	6,319	
Pensioners	37	49	86	
Independent of work	19	33	52	
Total of class H ...	4,268	3,958	8,226	1·2
Others ...	1,426	1,357	2,783	
District Total ...	364,659	316,693	681,352	

81. The percentage of population under Class A, *i.e.*, of those who derive their means of subsistence from the land, is over 78 per cent. We could not expect otherwise, for in this district the population is purely agricultural. The next considerable class is Class D. The percentage under this head is nearly 13. It includes the great indefinite class "General labourers."

82. Accuracy in the divisions and subdivisions of these classes cannot be looked for. Class B and Class C overlap each other, the producing and the trading functions being in many cases combined in the same individuals.

83. Occupations which are followed by more than a thousand individuals in this district are the following:—

	Male.	Female.	Total.
1. Watchmen	1,848	1,660	3,508
2. Land occupants, not cultivating	678	677	1,355
3. Tenants and sharers cultivating	266,330	247,842	514,172
4. Field labourers and crop watchers	3,516	1,988	5,504
5. Tea planters and cultivators	7,311	5,511	12,822
6. Barbers	1,442	1,199	2,641
7. Indoor servants	1,021	399	1,420
8. Fishermen and fishmongers	2,736	2,485	5,221
9. Grain dealers	979	1,193	2,172
10. Grocers and condiment dealers	756	827	1,583
11. Oil pressers and sellers	1,968	1,416	3,384
12. Thatch dealers and thatchers	540	481	1,021
13. Cotton weavers	2,293	1,683	3,976
14. Gunny makers	505	946	1,451
15. Tailors and darners	602	550	1,152
16. Piece-goods dealers	635	511	1,146
17. Gold and silver workers	649	417	1,066
18. Potters and pot makers	1,103	932	2,035
19. Carpenters	1,136	521	1,657
20. Money-lenders and pawn brokers	612	576	1,188
21. General merchants	1,076	785	1,861
22. Shopkeepers (otherwise unspecified)...	2,029	973	3,002
23. Cart-owners and drivers	1,730	936	2,666
24. Palki bearers	896	524	1,420
25. Bandmasters and players	901	702	1,603
26. Tank diggers and excavators	993	16	1,009
27. Rice pounders and huskers	657	2,331	2,988
28. General labourers	34,859	22,764	57,623
29. Mendicancy	3,218	3,101	6,319

84. In studying the census figures of 1891 relating to occupation, it should be very clearly borne in mind that the figures do not represent the actual number of persons who follow any occupation, but the number of persons who depend for their means of livelihood on that particular calling; as the women and children who are mere dependants on others have been enumerated as following the occupations of those on whom they depend. For this reason comparison of the figures with those of the previous census is also impossible. It is also impossible now to ascertain, except by guess, how far the females or grown-up children of any particular section of the people or of any particular locality actually devote themselves to any active work. It is known, however, that the females of the cultivating and of the labouring classes take a very large share in the work of their husbands and fathers, whilst

occupations like rice-pounding and rice-husking, cotton spinning, bangle making, &c., are almost exclusively peculiar to the female sex. On the other hand, amongst village watchmen, carpenters, tailors, and palki bearers, the females and the children are entirely dependant on the adult males. The census tables do not furnish the district statistics of occupation by age. It is therefore impossible even to guess approximately the probable number of persons who are the active workers in any profession or calling.

85. A few remarks will now be made with regard to each of the 29 classes of occupations which, as stated above, supply means of subsistence to more than 1,000 persons each.

86. *Watchmen.*—The number of *chaukidars* appointed under the Bengal *Chaukidari* Act is only about 1,300. There are besides these a large number of *chaukidars* in the tea gardens. The number of municipal *chaukidars* employed in the town of Jalpaiguri is only 12. The latter are all up-country immigrants from Bihar. The tea garden *chaukidars* are drawn from the same class of people as the *sardar* coolies. The village watchmen under the *Chaukidari* Act are recruited from the indigenous population of the district—the Rajbansis and Muhammadans.

87. *Land occupants, not cultivating.*—This class includes the *zamindars* and proprietors of rent and revenue-free properties, and also such of the tenure-holders as are merely middlemen, collectors of rent from the tenants under them. The two principal landlords of the Regulation portion of the district are the Maharaja of Cooch Behar and the Raikat of Baikantpur. The latter is a resident *zamindars* of the district. In the Duars Government is the proprietor of the estates. Intermediate between the *zamindars* and the actual cultivators of the land are the tenure-holders locally known as *jotdars*. It is, however, only the bigger *jotdars* who have become mere collectors of rent from their tenants. The majority of the *jotdars* are actual cultivators of the soil and have been enumerated as such. The Raikat of Baikantpur has created a large number of tenures in his estates in favour of his relations and kinsmen, reserving only a nominal rent to himself as the superior landlord. These kinsmen and relations of the Raikat and some other large *jotdars* in the Regulation portion of the district and in the Duars form the non-cultivating land occupants class of the district.

88. *Tenants and sharers, cultivating.*—The total population of the district is 681,352, and of these no less than 514,172, or 75 per cent, have been returned under this class. Yet it may be said with certainty that a great many of those who have been shown under other heads of occupations also belong to the cultivating class and depend to a great measure on the produce of their land for subsistence. It is a well-known fact that in the census the people who had any other occupation, however insignificant, in addition to agriculture, have invariably returned themselves as following that occupation. It was a point with the people not to be returned as cultivators if they could help it. Occupation according to caste was also a disturbing element in the census enumeration. Members of the hereditary castes, such as barbers, potters, oil-pressers, washermen, &c, have invariably returned themselves as following the caste occupation, though as a matter of fact the majority of their number are pure agriculturers.

89. The Rajbangsis and the Muhammadans form the majority of the cultivating tenants of the district. In the Duars a large number of Dhangars or Oraons who originally came as tea-garden coolies have settled as cultivating tenants. The Dhangars are destined to play a very important part in the Duars. They are persevering and industrious, and can withstand the notoriously bad climate of the Duars much better than the Rajbansis and Muhammadans. These men are, therefore, eminently fitted for reclaiming the waste lands of the Duars. It is a matter of public importance to foster their settlement as cultivators in the Duars and also to protect them from the unscrupulous exactions of their landlords. If the Dhangars are encouraged to reclaim the waste lands of the Duars and are protected from the unfair exactions of the *jotdars*, they will turn the jungles of the Duars into rich paddy and jute fields. On the other hand, if by the shortsightedness of the *jotdars* they are subjected to annoyances, as there is too much reason to believe they are at present, it will be very long before we can hope for the reclamation of the Duars. One thing is, however, certain, if the waste land of the Duars are to be reclaimed, it will not be done by the litigious Rajbansis and Muhammadans, but by the emigrant aborigines of Chota Nagpur and the Central Provinces.

90. The Meches are also an important class of cultivators in the Duars. But their number is gradually diminishing, and it is to be feared that in the race of competition that has already begun in the Duars, the Meches will be quite unable to hold ground against the Rajbansis, the Muhammadans, and the Dhangars. At present the Meches are retiring into the less favourable tracts as their more civilised neighbours are advancing. Many of them still cultivate land or gather cotton seeds under a capitation system. But such a system is destined to disappear at no distant date.

91. Rice is the staple food-crop of the district, and the acreage under it is returned as 10½ maunds. There are two principle seasons—the *bhadai* and the *haimantik* or winter rice. Winter rice is the principal crop, *bhadai* being grown on only about 10th part of the *raiyats'* holding. On another equal portion of land is also now grown jute, the cultivation of which with the opening of the railways has increased by gigantic steps. The export of jute from Jalpaiguri, Bhelakoba, and Mandalghat, the three railway stations of the Eastern Bengal State Railway in this district, exceeds 1,92,900 maunds. A very large quantity also goes to be exported from the neighbouring station of Haldibari, which is one of the biggest centres of the jute trade in Bengal. Another special crop of great importance

raised in this district is tobacco. Cultivation of tobacco is very profitable. All lands, however, are not fit for tobacco cultivation; only the highlands are suited for tobacco. The acreage under tobacco cultivation is returned as 14 maunds.

92. Most of the *bhadai* lands are fit for double cropping. *Bhadai* paddy is harvested by September and October, and the land is again utilised for such special crops as potatoes, onions, &c.

93. In the Duars towards Bhutan the Meches and Garos devote themselves to a limited extent to cotton gathering and rearing of *Endi* silkworms.

94. The Paharias in the isolated tracts bordering on Bhutan grow also large quantities of *jowri*, a grain which supplies these men with easy materials for illicit manufacture of weak country spirits of which they are so fond.

95. The cultivation of ginger (*adrak*) furnishes a very profitable occupation to the people of the Boda side. Tobacco cultivation also is more extensive on that side of the district. As already stated, the females and youths of the cultivators largely assist in the work of the adult males Boys are mostly employed in carrying food to the field and in looking after the cattle. The women do not do so much weeding and clearing as in Bihar, but when the produce of the field is brought to the threshing floor, the women do much of the threshing. Drying and storing the grain is always done by the females.

96. With regard to tenant rights, I have already observed that those who hold directly under the proprietors are called *jotdars*. This remark applies also to the Duars, where Government is the *zamindar*. Holding under the *jotdars* are *chukanidars*, called also *mulandars*. *Dar-chukanidars* and *dar-mulandars* are also not unknown, but are rare. A very large number of tenants are *adhiwars*, and their number is on the increase, for there is now a strong tendency on the part of the *jotdars* and *chukanidars* to keep as much lands as possible in *khas* possession and have it cultivated on the *adhi* system. This system prevents the *raiyat* claiming any permanent right to the land. The *adhi* system again gives to the landlord a higher profit than he can ever expect to get if he lets out the land at money rent

97. The larger *jotdars*, as I have already stated, are mere middlemen, receiving rents from the *chukanidars*. The minor *jotdars* are, however, actual cultivators and differ in little from the *chukanidars*, except that as a rule the *jotdars* are longstanding tenants and possess a right of occupancy, whereas the new *chukanidars* who have come into existence only recently do not always possess an occupancy right.

98. In the Duars Government has declared that the *chukanidars* have a permanent interest in their holdings, and their rights have been recorded in the recent settlement proceedings. In the Regulation portion of the district the *jotdars* under the Raikat of Baikantpur and the Maharaja of Cooch Behar claim a status higher than that of the ordinary *raiyats*, even though they are cultivators. In what respects their status is superior to that of the occupancy *raiyats* has not yet been settled in the law-courts. Many of these *jotdars*, except of course where the land has passed to Marwari and Bengali adventurers, have been holding their lands from generation to generation and are undoubtedly what in the old Regulations are described as resident *khudkast raiyats*. The law, however, does not make any distinction between these *raiyats* and those who have acquired occupancy rights by the 12 years' rule of the later enactments, and the special privileges, if any, of the *jotdars* have yet to be definitely settled in the law-courts.

99. One privilege, however, is very largely claimed by the *jotdars* and longstanding *chukanidars*, which it is now too late for the landlords to contest. It is the right to sell their *jots* and holdings without the consent of the landlord This practice has been so largely allowed that not only entire *jots* and holdings, but minute divisions and subdivisions of them are being freely transferred. In the estates of the Raikat of Baikantpur these subdivisions of the *jot* have become so numerous that for one original *jotdar* recorded in the landlord's *sarishta*, there are scores of sharers actually enjoying the *jot*. The Raikat has hitherto recognised no such tenants without imposing a heavy fine by way of *nazarana*. The result is that his rent-roll contains the names of tenants who are long since dead and whose lands have passed to altogether different persons by inheritance and sale. The disadvantage of not maintaining a proper rent-roll is keenly felt when there is an arrear to be recovered by a suit in the Revenue Court. Logically, the Raikat can only sue the tenant whose name is in his *sarishta*, or that tenant's heirs. Those who have succeeded by purchase and have not been recognised, cannot be sued. The Raikat not being able in the majority of cases to trace the heirs of tenants who probably died half a century ago, falls back upon the purchasers or some of them and sues them for rent as the actual occupiers of the land. Such a suit indirectly recognises the new purchasers as tenants, and in this way the landlord is compelled to recognise the transfers. There is thus at present a standing dispute between the *jotdars* and the Raikat on the question of recognition of transfers of *jots* without the landlord's consent.

100. The subdivisions of *jots* and holdings are not ordinarily effected according to the unit of 16 annas. The sales are not really of certain shares, but of certain lands appertaining to a certain *jot*. The *jama* payable to the landlord is then apportioned according to the area of the land sold. Thus, where originally there was a *jot* with a *jama*, say of Rs. 30, payable to the superior landlord, the effect of the transfers is to create, say, 30 smaller tenures, each having distinct portions of lands marked by mete and bounds, and having a *jama* bearing the same ratio to the original *jama* as the area of the land bears to the original area of the entire *jot*.

101. The landlord cannot be compelled to recognise these subdivisions of the tenancy unless he chooses to do so. The Raikat of Baikantpur recognises these subdivisions on payment of *nazarana*. If a new purchaser of a subdivision of a *jot* is once recognised he becomes an independent *jotdar*. It is not usual to recognise the new purchasers as so many joint-tenants of the same *jot*. Those who are recognised are recognised as so many new *jotdars*.

102. The remarks made with regard to the Baikantpur estates apply to the estates of the Maharaja also, but as there was a survey and settlement of the latter estates under Government supervision during the minority of the Maharaja, the rent-roll of these estates is more or less up to date, and dead persons' names are not ordinarily borne on the roll.

103. The *chukanidars* have in many cases acquired a right of occupancy in their holding. Sales of *chukanis* and parts of *chukanis* are also frequent. The *chukanidar* is at first admitted to settlement for one year only. He usually executes an unregistered *kabuliyat* for a term of one year. Generally, however, he is not disturbed after the expiration of the term, but is allowed to hold on at the same rate of rent. In fact the yearly lease is a mere expedient to evade registration of the *kabuliyats*, the landlord and the tenant knowing full well that at the expiration of the yearly term the tenant will continue in the occupation of the land, paying the same rent at which he has been admitted to settlement.

104. The *adhiwars* are regarded as mere tenants-at-will. In fact they are looked upon more as servants of the landlords than as tenants.

105. *Field labourers and crop watchers.*—Only 5,504 persons have been returned as depending on this occupation for their means of subsistence. The 1,988 females shown under this head are probably entirely dependent on the male workers, for the females of the agricultural classes, though they assist in the work of their husbands and fathers, never go to work as labourers for others.

106. Both during ploughing and sowing and harvesting the cultivators help one another under a system called *hauli* or *gata*. All the cultivators of the same place work on the land of each by turns, and thus the necessity for engaging labourers is avoided.

107. The field labourers are generally paid in kind instead of in money. Some *jotdars* cultivate a considerable portion of their land by hired labour. A farm so kept is called a *kamat*. The labourers employed at the *kamat* are fed and housed at the expense of the *jotdar*, and are also paid at the rate of about a rupee a month as pay. The *kamats* are far more profitable than letting out lands to tenants, and their number is rapidly increasing. The *jotdars* now a days, if they can once eject a longstanding *raiyat*, almost invariably convert the land into *kamat*.

108. *Tea planters and cultivators.*—The figures under this head (12,822) are ambiguous. They evidently include a portion of the tea-garden coolies, as otherwise we cannot account for such a large number of persons returned under this head. At the same time the total coolie population of the tea estates could not have been so small as 12,000. It is therefore certain that a number of persons shown under head "General labour" are tea-garden coolies.

109. *Barbers.*—This is a caste occupation followed by members of the *Napit* caste. As has already been observed, many of these men are really agriculturists. In the *mufassal* no barber can now earn enough to live by this occupation alone. The Hindus have got special days (Sunday in the towns and Monday in the *mufassal*) in the week on which they are shaved by the barbers. During the other days of the week the barbers must find some other employment.

110. In the *mufassal* the barbers are not paid for their work in cash. The richer families amongst the Hindus have their family barbers to whom assignments of lands have been granted for subsistence. From the less wealthy classes the barbers do not get anything at all except the present of a piece of new cloth at *Puja* time. At marriage, *sradh*, and other social and religious ceremonies requiring the attendance of barbers, they are very liberally remunerated not only in cash, but also by presents in rice, oil, and clothes. It is the hope of getting these presents at ceremonial times that induces the barber to serve many persons who otherwise pay nothing for his services.

111. *Indoor servants.*—The majority of these are immigrants from Bihar and are employed as domestic servants in the town of Jalpaiguri and other important centres in the interior. The females under this head number only 399. They are either *ayahs* to European ladies, or *dasis* or maid-servants in Hindu families, or *bandis* in Muhammadan families.

112. *Fishermen.*—Amongst the Hindus this is a caste occupation of the *Jaliyas* and *Kaibarttas*. The total number of persons returned by castes as Jaliyas and Kaibarttas falls far short of the number shown as fishermen by occupation. The reason for this is that in Jalpaiguri, Dam-Dim, Malbazar, and other principal places of this district the fishmongers are mostly Muhammadans. They import fish by train from Saraghat on the Padma, and from Maniharighat and Katihar in Purnea. There are very few fisheries in the district. The Beldars, a low class people amongst the Hindus, also sell fish in the *hâts* and bazars. The Rajbansis are debarred from selling fish under pain of losing caste, and the fish supply is very limited even in the towns.

113. *Grain dealers.*—The number of persons dealing in grains cannot be judged by the figure shown under this head. Grain-dealing as an exclusive business is carried on by a very few, but almost every *jotdars*, money-lender, or considerable shopkeeper is a dealer in grains. Grain-dealing in Jalpaiguri has also passed to a great extent into the hands of

Marwari merchants who, coming mostly as piece-good dealers, have, many of them, become money-lenders and *jotdars*.

114. *Grocers and condiment dealers.*—The small number of persons shown under this head shows how little the people's requirements are. In fact, except salt and European piece-goods, there are few other requirements for which the people are required to go to the shop-keeper. Kerosine oil has also in late years become almost a necessity for the people, and for this artile and for salt they have to go to the grocer's shop.

The shopkeepers and petty traders are mostly Bengali immigrants from Lower Bengal. The Rajbansis and Muhammadans do not as a rule engage in any business except cultivation.

115. *Oil-pressers and sellers.*—Amongst the Hindus this is an occupation by caste. The *Telis*, however, number only 1,670 in this district. The Rajbansis constitute the remainder of the oil-pressers.

116. *Thatchers and thatch dealers.*—Thatch dealers there are none in this district. In a district like Jalpaiguri where *pucka* buildings are unknown, the number of *gharamis* must be far greater than 1,021—the number returned as following this occupation. Many *gharamis* combine the occupation of house-building with agriculture, and have therefore been returned as of the great cultivator class. Both the Muhammadans and Rajbansis engage in this occupation.

117. *Cotton weavers.*—In spite of European competition, there are yet in this district about 4,000 persons who earn their livelihood by this occupation. Both amongst the Hindus and the Muhammadans this is an occupation by caste. The Tantis amongst the Hindus number over 6,000 souls, and the Jolahas amongst the Muhammadans about 300 souls.

Many of the Rajbansis also engage in weaving. They are then designated as *Tantis*. They should, however, be distinguished from the *Tantubayas*, a caste amongst the Hindus, ranking in order of social position much above the Rajbansis.

As already observed, the Meches in the remote tracts bordering on Assam and Bhutan rear *Endi* silkworms and weave *Endi* clothes, but they have all probably been returned as cultivators.

118. *Gunny makers.*—This is also an occupation by caste. The *Kapalis* in this district number 1,575 souls. Gunny-making is their chief occupation. This business is still profitable, and the Kapalis as a rule are a prosperous people.

119. *Tailors.*—These are mostly Muhammadans and are to be met with in the town of Jalpaiguri, and in the principal *hats* and bazars in the interior.

120. *Piece-goods dealers.*—Both in the town and in the *mufassal* this trade is in the hands of the Marwaris. Kabulis also are to be met with in many places in the interior, particularly in the Duars, as itinerant pedlars selling European and native-made piece-goods to the Rajbansis, Muhammadans, and the Meches.

121. *Gold and silver workers.*—The Kamars have been returned as numbering 2,565 persons, but this includes also blacksmiths. The better classes of goldsmiths are those who have come from Dacca, Pabna, and other Bengal districts. The women in this district as in other parts of Bengal are particularly fond of jewellery. The people are not yet rich enough to be able to bestow much jewellery in gold on their wives; at present they are satisfied with silver and brass ornaments.

122. *Potters and pot makers.*—This is also an occupation by caste. Over 7,000 persons in this district belong to *Kumhar* caste, but only 2,000 of them find employment in the hereditary occupation. The rest are cultivators and *jotdars*. This affords a striking instance how the struggle for existence in the present altered circumstances of the country is undermining the trade-guilds of the ancient village community.

123. *Carpenters.*—Both Muhammadans and Rajbansis engage in this work, but it is probable that they have all been returned as agriculturists. Those that are shown under this head are mostly immigrants from Bengal, working in connection with the railways, tea gardens, and District Board.

124. *Money-lenders and pawn-brokers.*—Money-lending is also largely in the hands of the Marwaris or Kaias and up-country Banias Borrowing money at exhorbitant rates of interest has ruined many well-to-do *jotdars*. Landed interest has also in this way passed largely into the hands of the Kaias.

125. *General merchants and shopkeepers (otherwise unspecified).*—No remarks are called for under these heads

126. *Cart-owners and drivers.*—The number here shown does not represent even a small fraction of the real number of persons who are owners of carts or are cart-drivers. Jalpaiguri is not a river district, and nearly the whole of the gigantic trade in the interior in jute, tea, paddy, and tobacco is carried on by cart traffic. The small number of persons shown under this head is accounted for by the fact that this like many other occupations furnishes exclusive employment to few, but is combined with another occupation, generally agriculture, by many.

127. *Palki bearers.*—This is also an occupation by caste. In the towns the *palki* bearers are mostly up-country immigrants. In the *mufassal* agriculture is almost always combined with *palki*-bearing.

128. *Bandmasters and players.*—There are no bandmasters in this district. Under the head "Bandplayers" have apparently been classed all those persons who go by the common name of *badyakars*. This is also an occupation by caste. The Bhuimalis, Beldars, and Haris largely follow this occupation, but also combine agriculture with it. Among the

Muhammadans those who engage in this occupation are known as *bajadars*. Jaga-jhampa, a mixture of the European drum and the native flute is greatly in fashion nowadays, and parties of musicians of this class, mostly Muhammadans, are always in requisition at marriage times.

129. *Tank diggers and excavators.*—The majority of those returned under this class must be really those who ought to have been returned under the next head "Road and railway labourers." It is curious that only 400 persons have been returned under this latter head, whereas in fact a considerable portion of the 57,625 persons shown as general labourers are really road and railway coolies. Again, not a single individual has been returned as well sinker, whereas the principal occupation of the Beldars, a low class people amongst the Hindus, is well-sinking. The district of Jalpaiguri depends almost exclusively on wells for its water-supply, and the fact that not a single individual has been returned as following the occupation of well-sinking, affords a forcible illustration of the confusing and misleading classification of the census tables.

130. *Rice pounders and huskers.*—The majority of these, as has already been observed, are females. The few males returned under this head are mostly children of the female workers; widows (mostly Hindus, as the Muhammadan widows almost always take second husbands) find in this occupation a ready means of subsistence.

Connected with rice-pounding and rice-husking may also be noticed rice-parching. The *chura* and *dahi* form a very favourite diet of the Rajbansi, and quite 600 persons find an exclusive employment in this occupation.

131. *General labourers.*—As I have already mentioned, tea-garden coolies and labourers working in the constructions of roads and railways have been largely returned under this head. These people are all immigrants from Bihar, Sonthal Parganas, Chota Nagpur, and Sub-Himalayan tracts of Nepal. The indigenous Rajbansi and the Muhammadan scarcely engage in any occupation except agriculture.

132. *Mendicancy.*—Upwards of 6,000 persons have been returned as depending on mendicancy for their means of subsistence. The Bairagis here as in other parts of Bengal swell the ranks of mendicants. They are regular householders having wives and children, and begging for alms is their sole occupation The majority of them are able-bodied. The fact of their belonging to the Bairagi class is considered to give them a title to begging.

133. I have now dealt with all the occupations in which more than a thousand persons are shown to engage in this district. Amongst other minor occupations, I would call attention to the extremely small number of persons returned as following the medical profession.

Their number is as follows :—

	Total.	Male.	Female.
1	2	3	4
Chemists and druggists	8	3	5
Practitioners by diploma	12	11	1
Practitioners without diploma	399	249	150
Vaccinators	65	48	17
Midwives	193	59	134
Compounders, nurses, &c.	24	17	7
Total ...	701	387	314

Excluding vaccinators and midwives, as also all the females, all of whom without exception are the wives and children of the male workers and have no pretensions to medical knowledge, we find that there are less than 200 persons in this district competent to render medical help to the people. Comparing this number with the area and population of the district, we find only one doctor for an area of 10 square miles and population of 2,270 persons on the average. Even amongst this small number of persons many village quacks and mountebanks known as *Ojhas* must have been returned as medical practitioners without diploma.

The number of midwives shown here is only 134. By midwives is no doubt meant the native *dais* who attend women when in labour. Every village has got its *dai*, and the fact that only 134 have returned themselves as midwives, shows that the rest combine some other employment with midwifery for their means of subsistence.

HEAD X.—ADMINISTRATIVE.

I.—*Administration.*

134. The principal point in which the general instructions were departed from was that the census of the district took place on the afternoon of the 26th February, as it was feared that the enumerators would not have stirred out of their houses for fear of wild animals had the census been taken at night. Certain parts of the district could of course have been enumerated at night, but to avoid the risk of double counting, it was considered advisable to take a synchronous census throughout the district.

Another point of departure from the general instructions was that houses were consecutively numbered block by block and not *village* by *village*, as there are very few villages properly so-called in this district; our recognised Divisions are extensive tracts of country called "Taluks," and it would have been very inconvenient and would have caused delay had we numbered all the houses in such a tract consecutively. New houses were springing up in considerable numbers in December last, which would have thrown such numbering into confusion had the general instructions been followed.

It was also unnecessary to comply with all the instructions given in Circular No. 27 for censusing the boat population, as there were only a few covered boats in this district. The enumerators visited the ghâts for one day only instead of three days after the 26th February, and this was found quite sufficient in a district like this, specially in the winter season when there is very little boat traffic in consequence of the shallowness of the rivers.

135. The definition of a village in Circular No. 10 of 30th July is no doubt a very proper one, but from what I have said above, it will be seen that there are very few villages properly so-called in this district We have *baris* instead, and these *baris* are independent hamlets, being small scattered collections of houses too insignificant to be termed villages. All these hamlets will be shown in Registers A and B to be written up in the course of abstraction.

136. The definition of a house in the second instruction to supervisors was adhered to without any difficulty.

137. There were no sub-charges in this district, but the size of a charge varied much according to circumstances. The smallest charge was the Buxa cantonment, about ½ square mile, while the largest charge was that of Alipur, about 429 square miles.

138. The sizes of circles also varied considerably, viz., from ½ a square mile in the Jalpaiguri Municipality to 96 square miles in the out-post of Buxa, where the extensive tract could not be divided into circles of convenient sizes owing to the want of intelligent literate men.

139. The size of a block varied from about ⅓rd of a square mile to 2 square miles.

140. The houses were numbered without any cost to Government. The municipality in the urban tract and the supervisors and enumerators in the rural tracts managed to number the houses at very little cost.

141. It is quite impracticable to number the houses permanently in this district, as the walls are made of mats and not unusually of grass. Then again these huts disappear and reappear in different localities so frequently and suddenly that the numbering would be thrown into confusion very soon.

II.—*Agency.*

142. The supervisors and enumerators were derived from all classes of people, from jotedars, planters, coolie sadars, Government servants, legal practitioners, and traders.

143. Their duties were willingly undertaken, except in very few cases.

144. There were no prosecutions, but several enumerators, supervisors, and planters had to be threatened with prosecution for negligence or refusal.

145. I do not think that the duties of the enumerators and supervisors involved any direct pecuniary loss. The house-numbering cost them very little, but they lost much valuable time and thereby suffered some indirect loss of which no estimate can be given.

146. The number of paid supervisors and enumerators were 9 and 37 respectively. Four of the supervisors were entertained for the tea tracts, and one was employed in the backward parts of the Alipur Duars, where literate men could not be had to work as supervisors. The remaining 4 supervisors and 37 enumerators were also employed where no literate men could be found. They received travelling allowances only. The total expenditure under this head was Rs. 547-10-6.

III.

147. There were no rumours in circulation except in the tea gardens, where the coolies thought that Government wanted a certain number of heads for the foundation of a bridge to be built across the Tista. The object of the census was explained to them by the planters and Government officers, and the fears soon removed.

IV.—*The Result.*

148. I am of opinion that the results of the census are as correct as they can be. The increase in population is considerable, but by no means extraordinary, considering how very much the district has been opened out since the last census. The *thana* boundaries have so completely changed since the last census that it is not possible to discuss any decrease or increase of population in the various *thanas* of this district.

149. *Abstraction and Tabulation.*—With reference to Circular No. 98, of the 6th January last, from the Superintendent of Census Operations, calling for an expression of opinion in regard to draft Head X, "Administrative," of Circular No. 6T.F. of the 3rd October 1891, I have the honour to state that nothing appeared to me to be erroneous or defective in the system adopted for the abstraction and tabulation work, except the low rate of pay allowed to the abstractors and tabulators, owing to which some difficulty was experienced in procuring good men for such work in this backward district. I fully agree with the Census Superintendent in thinking that the procedure liad down in paragraph 3 of his circular under reference is a good one. The abstraction work would have been done more efficiently if this procedure had been adopted.

H. S. & others—Reg. No. 2780Jc—90—8-1-97.